

0261



THE
PRACTICE OF
PIETY:

Directing a Christian
how to walk, that he
may please God.

Amplified by the Author.

Piety hath the Promise.

1 Tim. 4. 8.

REMEMBER
TIM. 5. 22.

WATCH
MAT. 26.



London, Printed for Edward Brewster, 1689.

ADVERTISEMENT.

THere is lately published, *The Mirror of Martyrs; the first and second Part : Lively expressing, in a short view, the force of their Faith, the fervency of their Love, the wisdom of their Sayings, the patience of their Sufferings : With their Prayers and Preparations for their last Farewell. Whereunto are added Two Godly Letters, written by Master Bradford.*





TO THE
High and Mighty Prince
CHARLES
Prince of *WALES*.

C*hrift Jefus, the 1 Prince
of Princes, blefs your
Highnefs with length
of days, and an in-
crease of all Graces; which may
make you truly prosperous in
this life, and eternally happy in
that which is to come.*

*Jonathan shot 2 three Arrows, to
drive David further off from Saul's
fury: and this is the third Epistle
which I have written to draw your
Highnefs nearer to God's favour, by
directing your heart to begin (like
Jofiah) in your 3 youth to seek
after the God of David, (and of
Jacob) your Father, Not but that*

¹ 1 Tim. 6.
15.
Rev. 12. 13.

² 1 Sam. 20.
20.

³ 2 Chron.
34. 3.

The Epistle

1 Qui monet
ut facias,
quod jam fa-
cis, ipse mo-
nendo
Laudat, &
hortatu
comprobat
acta suo.
2 Cor. 8. 7.

Mat. 15. 1.

2 Tim. 2. 4.

I know, that your Highness doth this without mine admonition; but because I would with the Apostle have you to abound in every grace, in faith and knowledge, and in all diligence, & in your love to Gods Service and true Religion. Never was there more need of plain and unfained admonition: for the Comick, in that saying seems but to have prophesied of our times, Obsequium amicos, veritas odium parit. And no marvel, seeing that we are fallen into the dregs of Time, which being the last, must needs be the worst days. And how can there be worse, seeing Vanity knows not how to be vainer, nor wickedness how to be more wicked? And whereas heretofore those have been counted most holy, who have shewed themselves most zealous in their Religion; they are now reputed most discreet, who can make the least profession of their Faith. And that these are the last days, appears evidently; because the security of mens eternal state hath so overwhelmed
(as

Dedicatory.

(as Christ foretold it should) all sorts: that most who now live, are become lovers of pleasures, more than lovers of God: and of those who pretend to love God, O God! what sanctified heart can but bleed, to behold how seldom they come to prayers? how irreverently they hear Gods Word? what strangers they are at the Lord's Table: what assiduous spectators they are at Stage-plays? where (being Christians) they can sport themselves to hear the Vassals of the devil scoffing religion, & blasphemously abusing phrases of holy Scripture on their stages, as familiarly as they use their Tobacco-pipes in their bibbing houses. So that he who would now adays seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more sinning, never less remorse for sin. Never was the Judge nearer to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many (who think them-

1 Exemplum accidit, mulieris, Domine teste, quæ Theatrum adiit, & inde cum dæmone rediit. Itaque in exorcismo cum oneraretur immundus spiritus quod ausus est fidelem aggredi: constanter & iustissime quidem (inquit) feci: In meo eam inveni. Tert. de spect. lib. cap. 26. Therefore Tert. in cap. 6. calls the the Stage, Diaboli Ecclesiam, & Cathedram pestilentiarum. 2 Jam. 5. 9. Rev. 11. 20.

The Epistle

Mat. 25. 8.

selves wise enough, and full of all knowledg) would be found foolish Virgins, without one drop of the Oyl of saving Faith in their Lamps? For the greatest Wisdom of most men in this age, consists in being wise; first, to deceive others, and in the end to deceive themselves.

And if sometimes some good Book haps into their hands, or some good motion cometh into their heads, whereby they are put in mind to consider the uncertainty of this life present; or how weak assurance they have of eternal life if this were ended: and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter; Security then forthwith whispers the Hypocrite in the ear, that though it be fit to think of these things, yet, It is not yet time; and that he is yet young enough (though he cannot but know, that many millions as young as himself are already in hell, for want of timely repentance.) Presumption warranteth him in the other Ear,

Dedicatory.

Ear, *that he may have time hereafter, at his leifure, to repent : and that howsoever others die, yet he is far enough from death, and therefore may boldly take yet a longer time, to enjoy his sweet pleasures, and to increafe his wealth and greatness : And bereupon (like Solomon's fluggard) he yields himself to a little more sleep, a little more flumber, a little more folding of the hands to sleep in his former fins ; till at last Despair (Security's ugly hand-maid) comes in unlooked for, and shews him his Hour-glafs ; dolefully telling him, that his time is past : and that nothing now remains but to dye, and be damned. Let not this seem strange to any, for too many have found it too true ; and more, without more grace, are like to be thus foot'h'd to their end ; and in the end, snared to their endless perdition.*

Prov. 6. 10,

In my desire therefore of the common salvation ; but especially of your Highness's everlasting welfare, I have endeavoured to extract (out of

Jude ver. 3.

The Epistle

the chaos of endless controversies) the old Practice of true Piety, which flourished before these Controversies were hatched: which my poor labours (in a short while) come now forth again, the 41. time, under the gracious protection of your Highness's favour; and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all ages been held the truest honour: how much more honourable is it, in so impious an age, to be the true Patron and Pattern of Piety? Piety made David, Solomon, Jehoshaphat, Ezechias, Josias, Zerubabel, Constantine, Theodosius, Edward the VI. Queen Elizabeth, Prince Henry, and other religious Princes to be so honoured: that their Names (since their deaths) smell in the Church of God like a precious oyntment, and their remembrances sweet as honey in all mouths, and as Musick at a Banquet of Wine: when as the lips of others who have been godless and
irreligi-

Eccles. 7. 1.
Eccles. 4. 21.

Dedicatory.

irreligious Princes, do rot and stink in the memory of God's people. *And what honour is it for great men to have great Titles on earth, when God counts their names unworthy to be written in his Book of life in Heaven?*

It is Piety that embalms a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people, so by frequent praying (which is our talking with God) and hearing the Word, (which is God's speaking unto us) we shall be changed from glory to glory, by the spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all, (especially to Princes) What argument is more fit, both for Princes and People to study, than that which teacheth sinful man to deny himself by mortifying his corruption; that he may enjoy Christ, the Author of his salvation: to renounce these false and momentany pleasures of

• Luk. 10.

20.

Rev. 17. 8.

Exod. 34. 29

30.

2 Cor. 3. 18.

The Epistle

*the world ; that he may attain to the true and eternal joys of heaven: and to make them truly honourable before God in Piety, who are now only honourable before men in vanity ? What charges soever we spend in earthly vanities ; for the most part, they either die before us, or we shortly die after them : but what we spend like * Mary in the Practice of Piety, shall remain our true memorial for ever. For, † Piety hath the promise of this life, and of that which shall never end. But † without Piety there is no internal comfort to be found in Conscience, nor external peace to be looked for in the World, nor any eternal happiness to be hoped for in heaven. How can Piety but promise to her self a zealous Patron of your Highness ; being the sole Son and Heir of so gracious and great a Monarch : who is not only the Defender of the Faith by title, but also a Defender of the Faith in truth, as the Christian world hath taken notice by his learned confuting of Bellarmine's over-*

* Matth. 26.

13.

† 1 Tim. 4.

8.

† Principibus
ad salutem
sola satis ve-
ra est pietas,
absque illa
verò nihil est
vel exercitus,
vel Impera-
toris fortitu-
do, vel appa-
ratus reliquus
Zozom.
Ecclef. Hist.
lib. 9. c. 1.

Dedicatory.

*over-spreading Heresies, and his suppressing in the blade of Vorstius's Athean blasphemies? and how easie is it for your Highnessto equal (if not exceed) all that were before you in Grace and Greatness? if you do but set your heart to seek, and to serve God, considering how religiously your Highness hath been educated by godly and virtuous * Governours and Tutors: as also that you live in such a time, wherein God's Providence, and the King's Religious Care have placed over this Church (to the unspeakable comfort thereof) another venerable Jehojada, † that doth good in our Israel both towards God and towards his House: of whom your Highness at all times, in all doubts may learn the sincerity of Religion, for the Salvation of your inward Soul; and the wisest counsel for the direction of your outward state? And to excite you the rather, to the zealous Practice of divine Piety; often suppose with your self, that your Highness bears your Religious Father*
James,

* The Honourable Sir Robert Cary Knight, and the religious Lady Cary his Wife. Mr. Thomas Murray, Sir James Fullerton.
 † 2 Chron. 24. 16.
 The gracious Archbishop of Cant. G. A

The Epistle

1 Chr. 28. 9.

James, *speaking unto you, as sometimes* holy David *spake to his Son* Solomon: And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

To help you the better to seek and serve this God Almighty, who must be your chief Protector in life, and only comfort in death: I here once again, on my bended knees, offer my old Mite new stampt into your Highness's hands: daily for your Highness offering up unto the most High, my humblest prayers; that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease: in all other matters I will ever rest,

*Your Highness humble Servant,
during life to be commanded,
LEWES BAILY.*

one time Bishop of Bangor

A D
CAROLUM
PRINCIPEM.

Tolle Malos, extolle Pios, cognosce Teipsum ;

Sacra tene, Paci consule, disce pati.

ADVERTISEMENT.

This Book being now exactly Corrected, and purged from many Thousand Faults, which have escaped former Impressions, is now also printed in a fair large Roman Character, for the Use and Benefit of Aged Persons ; and to be sold by *Edward Brewster*, at the *Crane* in *St. Paul's Church-yard*. 1687.

The 4^r. Edition.



TO THE
Devout Reader.

I Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to add some points, and to amplify others. To satisfy whose godly requests, I have done my best endeavour, and withal finished all that I intend in this argument. If thou shalt hereby reap any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy Salvation as his own. Farewell in the Lord JESUS.

THE



THE CHIEF
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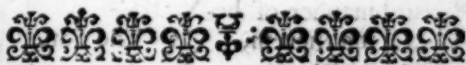
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THE
PRACTICE
OF
PIETY.

Directing a Christian how
to walk, that he may
please God.

WHo ever thou art that
lookest into this *book*,
never undertake to
read it; unless thou first *resol-*
vest to become from thine heart,
an unfeigned *Practitioner of Piety*.
Yet read it, and that speedily,
lest before thou hast read it o-
ver, God (by some unexpected
death) cut thee off, for thine
inveterate *Impiety*.

The

The Practice of Piety consists

1. In knowing

1. The
Essence
of God,
& that
in re-
spect of

1. The diverse
manner of be-
ing therein,
which are
three Persons.

1. The Father.
2. The Son.
3. Holy Ghost.

2. The At-
tributes
thereof,
which are
either

Nominal or

1. Absolute;
2. Relative, 1. Absolute;

1. Simple-
ness.
2. Infinite-
ness.
1. Life.
2. Under-
standing
3. Will.
4. Power.
5. Majesty.

Real,

2. Thy own self in re-
spect of thy state of

1. Corruption.
2. Renovation.

2. In glorifying God aright

1. By thy
life, in
dedicating
thy self
devoutly
to serve
him,

Ordinarily,

1. Privately, in thine own
Person.

2. Pub-
lickly, { 1. With thy Fami-
ly every day
2. With the
Church on the
Sabbath day,

Extraordinarily, by { Fasting.
Feasting.

2. By thy death, in dying

1. In the Lord.
2. For the Lord.

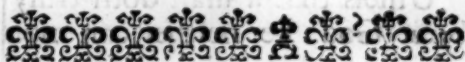
Unless

Unless that a man doth truly know God, he neither can nor will worship him aright : for how can a man ^{truly} love him, whom he knoweth not ? and who will worship him, whose help a man thinks he needeth not ? and how shall a man seek remedy by Grace, who never understood his misery by Nature ? Therefore saith (the † Apostle) *He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.*

And for as much as there can be no true Piety, without the knowledge of God ; nor any good practice, without the knowledge of a mans own self : we will therefore lay down the knowledge of God's Majesty, and Man's Misery, as the first and chiefest grounds of the Practice of Piety.

* Tum Deum amare liber, cum persuasum habemus ipsum esse optimum maximum, ubique presentem, omnia in nobis efficientem, eum in quo vivimus, movemur, sumus. Buoer in Psal. 115. † Heb. 11. 6. Danda imprimis opera est ut Deum norimus, quatenus felices esse volumus. Quid nolis si te ipsum nolis ?

A



A PLAIN
DESCRIPTION
OF THE

Essence and Attributes of God,
out of the Holy Scripture, so
far forth as every Christian
must competently know, and
necessarilly believe, that will
be saved.

a Psal. 143. 3.
b 1 Tim. 6. 16.
c Deut. 1. 4.
and 4. 35. &
32. 39. & 6. 4.
Isa. 45. 5. &
7. 8.
d 1 Cor. 8. 4.
Eph. 4. 5. 6.
e 1 Tim. 2. 5.
f Joh. 4. 24.
g 2 Cor. 3. 17.
h 1 Kin. 8. 17.
i Psal. 147. 5.
j Deut. 32. 4.
k Exod. 3. 14.
l 1 Cor. 8. 6.
m Act. 17. 25.
n Rom. 11. 36.
o Heb. 1. 3.

Although no creature can define
what God is, because he is *a* in-
comprehensible, and *b* dwelling
in inaccessible light : yet it hath
pleased his Majesty, to reveal himself in
his Word unto us, so far as our weak ca-
pacity can best conceive him. Thus :

God is that *c* one *d* spiritual and *e* infinitely
f perfect *g* Essence, whose being is *h* of him-
self eternally.

In the Divine Essence, we are to con-
sider two things : First, the *diverse* man-
ner of being therein : secondly, the *At-
tributes* thereof.

The *diverse* manner of being therein,
are called *i* Persons.

A Person is a ^k distinct subsistence of ^l the whole God-head.

There are ^m three Divine Persons, the Father, the Son, and the Holy Ghost: these Three Persons are not Three several Substances, but Three distinct Subsistences; or Three divers manner of Beings, of ⁿ one and the same substance, and Divine Essence. So that a Person in the God-head, is an individual understanding, and incommunicable Subsistence, living of it self, and not sustained by another.

In the unity of the God-head, there is a ^o plurality, which is not accidental, (for God is a most pure act, and admits no accidents:) nor essential, (for God is one Essence only) but [†] personally.

in singulis, & singula in omnibus, & unum omnia. Aug. lib. 6. de Trin. cap. ult. ^o Gen. 1. 26. and 3. 22. and 11. 7. Isa. 6. 8. [†] Personæ Divinitatis distinguuntur personaliter, five *ὑποστάσεις ὁ μὴ ἐξ ἑῶς*.

The Persons in this one Essence are but three. In this ^{*} Mystery there is *alius & alius*, an other and another: but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self is neither divided nor distinguished. But the Three Persons in the Divine Essence are distinguished among themselves Three manner of ways.

1. By their Names.
2. By their Order.
3. By their Actions.

k Joh. 1. 1. & 5. 31. 37. &

14. 16.

l Col. 2. 9.

Joh. 14. 9.

m Gen. 1. 26.

3. 22. and

11. 7.

Exod. 20. 2.

Hos. 1. 4. 7.

Isa. 63. 9. 10.

Zach. 3. 2.

Hag. 2. 5, 6.

1 Joh. 5. 7.

Mat. 3. 16,

17. and 28.

19.

Joh. 14. 26.

2 Cor. 13. 13.

n Singula

funt in singu-

lis, & omnia

Aug. lib. 6. de

Trin. cap. ult. ^o Gen. 1. 26. and 3. 22. and 11. 7. Isa. 6. 8. [†] Personæ

Divinitatis distinguuntur personaliter, five *ὑποστάσεις ὁ μὴ ἐξ ἑῶς*.

ὑποστάσεις ὁ μὴ ἐξ ἑῶς.

ὑποστάσεις ὁ μὴ ἐξ ἑῶς.

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ὑποστάσεις ὁ μὴ ἐξ ἑῶς.

I. By their Names, thus:

THe first Person is named the Father; first, in respect of his ^a natural Son Christ: secondly, in respect of the *Elect*, his ^b adopted sons; that is, those who being not his sons by Nature, are made his sons by Grace.

The second Person is named the ^c Son, because he is ^d begotten of his ^e Father's substance, or nature; and he is called the Word: First, because the ^f conception of a word in man's mind, is the nearest thing, that in some sort can shadow unto us the manner, how he is eternally begotten of his Father's substance; and in this respect he is also called the Wisdom of his Father, Prov. 8. 12. Secondly, because that by ^g him, the Father hath from the beginning declared his will for our salvation: hence he is called ^h λόγος, quasi λέγων, the Person speaking, with, or by the Father. Thirdly, because he is the chief ^h argument of all the Word of God; or that Word, whereof God spake, when he promised the blessed Seed to the Fathers, under the Old Testament.

The third Person is named the ⁱ Holy Ghost: First, because he is ^k spiritual without a body: secondly, because he is *spired*, and, as it were, breathed from both the ^l Father and the Son, that is, pro-

^a Mat. 11. 27.

Mat. 3. 17.

^b Isa. 63. 16.

Eph. 3. 14, 15.

^c Prov. 30. 4.

^d Psal. 2. 7.

^e Heb. 1. 3.

Phil. 2. 6.

^f Basil. sup. 5.

Johan. Sicut mens cogitando in se ipsam reflectitur, &

λόγος

internum gignit: ita mens illa æterna, quæ est Deus pater, in se ipsum intelligendo reflexa

λόγος

æternum modo ineffabili genuit: Et

sicut exterior

λόγος, λόγος

interioris effigies quasi

est: ita æter-

nus ille

λόγος,

ὁ πατήρ

æterni Patris imago est, & magistratus character. Heb. 1. 3. g Joh.

1. 18. Iren. 1. 4. c. 14. h Act. 10. 43. Heb. 1. 1. Luk. 24. 27. Joh.

5. 45. Act. 3. 22, 23, 24. i Isa. 63. 10. 2 Cor. 13. 14. k 1 Joh. 4.

13. 2 Cor. 3. 17. l Joh. 20. 21, 22. Gal. 4. 6.

proceedeth from them both. And he is called *holy*, both because he is *holy* in his own nature, and also the immediate *father* of all God's Elect people.

2. By their Order ; thus,

THE Persons of the God head are either the Father, or those which are of the Father.

The Father is the *first* person in the glorious Trinity, *having* neither his being nor beginning of any other, but of himself, begetting his Son, and together with his Son, sending forth the Holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personal existence have the whole Divine Essence, eternally communicated unto them from the Father. And those are either from the Father alone, as the Son ; or from the Father and the Son, as the Holy Ghost.

The Son is the second Person of the glorious Trinity, and the only begotten Son of his Father, not by Grace, but by nature ; having his *being* of the Father alone, and the whole being of his Father, by an eternal, and incomprehensible generation : and with the Father, sendeth forth the Holy Ghost. In respect of his absolute Essence, he is of himself, but in respect of his Person, he is by an eternal generation, of his Father. For the Essence doth not beget an

generationem à Patre existit : ideoque non est *essence*

B

Essence,

x 1 Pet. 1. 2.
15. 16.
y 2 Cor. 3. 18.
1 Thes. 5. 23.
1 Pet. 1. 2.

Origo est
sennæ in di
vinitis natu
est origo
personarum
locum habet
in Filio, &
Spiritu fan
cto, Pater
enim est pri
or Filio, non
tempore, sed
ordine. Alit.
6 Mat. 18. 19.
1 Joh. 5. 7.
Ideo dicit
tur Pater,
dicitur Filius,
& Spiritus Sanctus.
Filius dicitur
à Patre, &
Spiritus Sanctus
à Patre & Filio.
quodam usque
nam abso
lutum, est qui
dem à seipso
dicitur deo ;
sed ratione
tegetur
non est
sive esse per
sonalis gen
erationem

Gr. Joh. 6.
38. 27. Joh. 8. 19. Mic. 5. 8. 1. Joh. 1. 1. 1. Joh. 1. 1.

* Pſal. 2. 7.
 Heb. 1. 5.
 Aliud eſt ha-
 bere Eſſenti-
 am divinam
 à ſeipſo : &
 habere eſſen-
 tiam divinam
 à ſeipſa exiſt-
 entem: remota
 enim relati-
 one ad Patrem
 ſola reſtat.
 Eſſentia, quæ
 eſt à ſeipſa :
 hinc Filius
 dicitur prin-
 ciparius non
 eſſentarius.
 Th. Sum.
 pag. 4. 33.
 ſ Joh. 15. 26.
 Joh. 16. 15.
 Therefore
 Rom. 8. 9.
 The Holy
 Ghoſt is cal-
 led the Spirit
 of Chriſt.
 3 Spiritus S. à
 Patre & à Filio
 procedit, tan-
 quam ab uno
 & eodem
 principio, in
 duabus tan-
 tum perſonis
 ſubſiſtente,
 non autem
 tanquam à
 nobis ac
 diverſis principiis.

Eſſence, but the^e perſon of the Father
 begetteth the perſon of the Son, and ſo
 he is God of God, and hath from his Fa-
 ther the beginning of his Perſon and Or-
 der, but not of Eſſence and Time.

The Holy Ghoſt is the third Perſon of
 the bleſſed Trinity, ^f proceeding and ſent
 forth, equally from & both the Father
 and the Son, by an eternal and incom-
 prehenſible ſpiration : For as the Son re-
 ceiveth the whole divine Eſſence by ge-
 neration ; ſo the holy Ghoſt receiveth it
 wholly by ſpiration.

This Order betwixt the three perſons
 appears, in that the Father begetting, muſt
 in order be before the Son begotten ; and
 the Father and Son, before the holy Ghoſt
 proceeding from both.

This Order ſerves to ſet forth unto us
 two things : firſt, the manner how the
 Trinity worketh in their external acti-
 ons ; as that the Father worketh of him-
 ſelf, by the Son and the holy Ghoſt ; the
 Son from the Father, by the holy Ghoſt ;
 the holy Ghoſt, from the Father and the
 Son. Secondly, to diſtinguiſh the firſt
 and immediate beginning, from which
 thoſe external and common actions do
 flow. Hence it is, that ſo far as much as
 the Father is the fountain and original of
 the Trinity, the beginning of all exter-
 nal working ; the ^a Name of God in rela-
 tion, and the title of Creator in the

Hinc Dei nomen ſæpe in ſcripturis Patri & Fi-
 lio tribuitur. Joh. 14. 1. Rom. 8. 3. 1 Cor. 8. 6. 1 Cor. 15. 24.

Creed.

Creed, are given in a special manner to the Father; our *Redemption* to the Son; and our *Sanctification* to the person of the *Holy Ghost*; as the immediate agents of those actions.

And this also is the cause, why the Son, as he is *Mediator*, referreth all things to the Father, not to the *Holy Ghost*; and that the Scripture so often saith, that we are reconciled to the Father.

This divine Order or *Oeconomy* excepted, there is neither first nor last, neither superiority nor inferiority among the Three Persons, but for nature they are co-essential, for dignity co-equal, for time co-eternal.

The whole divine Essence is in every one of the Three Persons; but it was incarnated, only in the Second Person of the Word, and not in the Person of the Father, or of the holy Ghost, for Three Reasons.

First, that God the Father might the rather set forth the greatness of his love to Mankind, in giving his first and only begotten Son, to be incarnated, and to suffer death for man's salvation.

Secondly, That he who was in his Divinity the Son of God, should be in his Humanity the Son of Man: lest the Name of Son should pass unto another, who by his Eternal Nativity was not the Son,

and 5. 8. 10. Hoc mirum fœdus semper mens cogitat, uno hoc tu ne dubita fœdere paria filius. Melan. 2 Ut qui erat in divinitate Dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transferret, qui non esset æterna nativitate filius. Aug.

6 Mar. 11. 25.

26. 27.

Joh. 5. 19.

20. 21. 22. 23.

Joh. 11. 41. 42

Joh. 12. 49.

2 Cor. 5.

18. &c.

Incarnatio

Verbi proprie

nō Patri nec

Spiritui san-

cto nisi

κατ' εὐδο-

ξιας καὶ

μαρτυρίας

competit.

Damas. 1. de

ortho. fid. c.

13. Implevit

carnem Chri-

sti. Pater &

Spiritus S. sed

majestatem non

suscipione.

Aug. serm. 3.

de Temp.

Joh. 3. 16.

Rom. 8. 12.

d Congruēbat
 filium assu-
 mere huma-
 nam natu-
 ram, ut hæc
 persona quæ
 est substanti-
 alis imago æ-
 terni Patris
 restitueret
 imaginem
 Dei in nobis
 corruptam.
 Athan.

e Heb. 3. 17.
 18.

f Heb. 4. 15.
 infirmitates
 meræ priva-
 tionis, non
 prævæ dispo-
 sitionis.

g Humana
 natura est
 distinctum
 individuum
 à natura di-
 vina, etsi non
 sit distincta
 Persona.

Keck. Syst.
 Theol. lib. 3.
 p. 119.

h Uniti Hy-
 postaticæ De-
 um & homi-
 nem, nihil est
 aliud quam
 naturam hu-

manam non habere propriam existentiam, sed assumptam esse à
 Ve bo eterno, ad ipsam verbi subsistentiam. Bellar. de incarnat.
 lib. 3. cap. 8. h Salvis & distinctis manentibus proprietatibus natu-
 ræ tam assumentis, quam assumptæ.

Thirdly, Because it was ^d meetest,
 that that person who is the substantial Image
 of his eternal Father, should restore in
 us the spiritual Image of God, which we
 had lost.

In the Incarnation, the God-head was not
 turned into the Man-hood, nor the Man-
 hood into the God-head: but the God-head,
 as it is the second Person, or Word, assumed
 unto it the Manhood, that is the whole na-
 ture of man, body and soul; and all the
 natural properties and ^e infirmities thereof,
 sin excepted.

The second person took not upon him the
^f person of man, but the nature of man. So
 that the ^g humane nature hath no personal
 subsistence of its own, (for then there
 should be two Persons in Christ;) but it
 subsisteth in the Word, the second Person.
 For, as the soul and body make but one
 person of Man; so the God-head and Man-
 hood make but one Person of Christ.

The Two Natures of the God-head and
 Man-hood are so really united by a perso-
 nal union, that as they can never be sepa-
 rated asunder, so are they never ^h con-
 founded; but remain still distinguished by
 their several and essential properties; which
 they had before they were united. As
 for example; the infiniteness of the divine
 is not communicated to the humane Na-

ture;

ture; nor the finiteness of the humane, to the divine nature,

Yet by reason of this personal union, there is such a communion of the properties of both Natures, that that which is proper to the one, is sometimes attributed to the other Nature. As that God ⁱ purchased the Church with his own blood: And ^k that he will judge the world by that Man whom he hath appointed. Hence also it is, that tho the humanity of Christ be a created, and therefore a finite and limited Nature, and cannot be every where present, by actual position, or local extension, according to his ⁱ natural being: yet because it hath communicated unto it the personal subsistence of the Son of God, which is infinite, and without limitation; and is so united with God, that it is no where severed from God; the body of Christ, in respect of his ^m personal being, may rightly be said to be every where.

i Act. 20. 28.
k Act. 7. 31.

Dr. Field of the Church, book 3. c. 35.
l Secundum esse naturale Christus non est ubique.

m Secundum esse personale Christus est ubique.

3. The Actions by which the Three Persons be distinguished.

THe actions are of Two sorts; either External, respecting the creatures; and those are after a sort common to every one of the three persons: or internal, respecting the persons only amongst themselves, and are altogether incommunicable. The External and communicable Actions of the Three Persons are these:

The creation of the world, peculiarly belong-

In operibus ad extra tres personae operantur simul, servato ordine personarum in operando.

^a Rom. 11.

36.

^b As redemption, Act.

20. 28. and sanctification,

1 Pet. 1. 2. to the Father,

Creation.

1 Joh. 3. and Sanctification,

1 Cor. 1. 2. to the Son

Creation,

Psal. 33. 6. and Redem-

pition, Eph.

4. 30. to the Holy Ghost.

Joyntly all to each, 1 Cor.

6. 11.

Opera Trinitatis ad extra

indivisa, ad intra divisa.

Personæ nomen, non est

aliquid ab essentia abstra-

ctum, ac separatum.

Falsus Theol. disp. 2. Per-

sona est ipsa essentia di-

vidua contra-

cta ad certum & peculiarem

subsistendi modum.

Zanch. Persona gignit & gignitur: Essentia nec gignit, nec gignitur, sed communicatur. Alsted.

belonging to God the *Father*: The redemption of the Church to God the *Son*: And the sanctification of the Elect, to God the *holy Ghost*. But because the *Father* created, and still governeth the world by the *Son* in the *holy Ghost*, therefore these external actions are indifferently in *Scripture*, oftentimes ascribed to each of the *Three Persons*, and therefore called *communicable* and *divided Actions*.

The *internal* and *incommunicable Actions*, or *Properties* of the *Three Persons* are these:

1. To *beget*; and that belongeth only to the *Father*: who is neither made, created nor begotten of any.

2. To be *begotten*, and that belongeth only to the *Son*, who is of the *Father* alone, not made, nor created, but begotten.

3. To *proceed from both*: and that belongeth only to the *holy Ghost*, who is of the *Father* and the *Son*; neither made, nor created, nor begotten, but *proceeding*.

So that when we say, that the *Divine Essence* is in the *Father* *unbegotten*; in the *Son* *begotten*; and in the *holy Ghost* *proceeding*; we make not *Three Essences*, but only shew the *divers manners* of *subsisting*, by which the *same* most simple, *eternal*, and *unbegotten Essence* *subsisteth* in each *Person*: namely, that it is not in the *Father* by *generation*: that it is in the *Son* *communicated from the Father* by *generation*: and in

the

1. *Phragmites*
 2. *Phragmites*
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 100. *Phragmites*

Quum u-
num cogito,
trium incom-
prehensibili
luce invol-
vor. Nazian.

b Quamvis
persona cum
Essentia non
sit omnino
idem, non
tamen ab ea
est omnino
aliud. Differt
enim non
numero, qui
sic in divini-
tate, non re-
quia essentia
de personis
predicatur.

B 4

ther

ἡ τριωνυμία.
Nomen Dei
essentialiter
positum,
non n. ius
Filium &
Spiritus
Sanctum,
quàm Patrem
designat.

ἡ τριωνυμία.
Sacra-
mentum hoc
venerandum
non ser-
vandum,
quomodo
pluralitas
sit in unitate,
& unitas in
pluralitate.

Scrutari hoc temeritas est, credere pietas, nōsse verò, vita eterna.
Bern. Neque ad loquendum dignè de Deo lingua sufficit, neque
ad percipiendum intellectus praevalet: magis ergo glorificare nos
convenit Deum, quòd talis est, qui & intellectum transcendit, &
cognitionis initium superat. Chrysost. Hom. 2. Heb. f De Deo loqui
etiam verè periculosissimum est. Arnob. g Lingua, mente, & cogita-
tione hōrresco, quòties de Deo sermonem habeo. Naz.

Condescen-
dit nobis De-
us, ut nos
conformemus
sibi. Aug. de
Spec. c. 11.

ther Essentially, and then it signifieth the
three Persons conjoynly; or Personally,
and then by a Synecdoche it signifieth but
one of the three Persons in the God-head.
As the Father, 1 Tim. 2. 5. or the Son,
Act. 20. 28. 1 Tim. 3. 16. or the holy Ghost,
Acts 5. 4. 2 Cor. 6. 16.

And because the Divine Essence (com-
mon to all the three persons) is but one,
we call the same, *Unity*. But because there
be three distinct Persons in this one indivi-
sible Essence, we call the same, *Trinity*.
So that this *Unity* in *Trinity*, and *Trinity*
in *Unity*, is a holy mystery: rather to
be religiously adored by faith, than curi-
ously searched by reason, further than God
hath revealed in his Word.

Thus far of the diverse manner of being in
the Divine Essence: now of the Attributes
thereof.

A Attributes are certain descriptions of
the Divine Essence, delivered in the
Scriptures, according to the weakness of
our capacity, to help us the better to
understand the nature of God's Essence,
and to discern it from all other Essences.

The

The Attributes of God are of two sorts, either nominal or real.

The Nominal Attributes are of Three sorts: 1. Those which signify God's Essence: 2. The Persons in the Essence: 3. Those which signify his essential works.

Of the first sort, is the Name *Jehovah*, or rather *Jehueh*, which signifieth eternal being of himself; in whom being without all beginning and end, all other beings both begin and end, *Isa. 42. 8. Psal. 83. 18.* God tells *Moses*, *Exod. 6. 3.* That he was not known to *Abraham*, *Isaac* and *Jacob*, by his name *Jehovah*. Not but that they knew this to be the name of God: (for they used it in all their Prayers) but because they lived not to see God effecting indeed, that which he promised them; in graciously delivering their seed out of *Egypt*, and in giving them the real possession of *Canaan's Land*; and so to be not only God Almighty, by whom all things were made; but also performing indeed to the children, that which he promised in his word to the Fathers, which this Name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the universal creation had its absolute being: *Gen. 2. 4.* And this admirable Name is graven on the Decalogues forehead, which was pronounced upon the *Israelites*.

4 *Exod. 15. 3.*
Ab Havah
vel Hajah,
Esse: nam
ita Deus est a
seipso, ut sit
suum esse, &
autem.

Omnes hujus
nec mis litte-
rae sunt spiri-
tales, ut de-
notetur De-
um esse spi-
ritum.

P. Mart. loc.
com. cap. 11
P. Montan.
de are. Jeru-
c. 1.

Jehovah
non habet
plurale. & in
scripturis scilicet
vero Deo tri-
buitur.

Locus *Exod.*
6. 3. intelli-
gendus est
de gradibus
divinarum
patefactio-

num. Ger. loc. 3. de Nat. Dei. Ex una scripturae res time dicuntur fi-
eri, quando sunt manifestae: Sic dicitur Spiritus Sanctus nondum
erat, id est, nondum innumerat. Alsted. Lex. Theol. cap. 2.

deliverance, to be the *Rule of Righteousness*: after which they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be * no sin to write it, why should it be unlawful to pronounce it?

This holy Name of God teacheth us:

First, what God is in himself, namely, † an eternal being of himself.

Secondly, how he is unto others, because that from him all other Creatures have received their being.

Thirdly, That we may confidently believe his promises: for he is named *Jehovah*, not only in respect of being, and causing all things to be; but especially in respect of his gracious promises, which without fail he will fulfil in his appointed time, and so cause that to be, which was not before. And so this *Name* is a golden pledge unto us, that because he hath promised, he will surely upon * our repentance forgive us all our sins; at the time of death, b receive our Souls; and in the resurrection c raise up our Bodies in glory to life everlasting.

The second Name denoting God's Essence, is *Ehejeh*; but once read, *Exod. 3. 14.* of the same root that *JEHOVAH* is: and signifieth. I AM, or I WILL BE; for when *Moses* asked God by what Name he should call him, God then named himself, *Ehejeh Asher Ehejeh*; I am that

* Quod licet scribere, effari cur non liceret?

Theod. in Epit.

† Ens æternum

αὐτοῦ

Fons est.

πλὴν ὧν ὅτι

In promissionibus Jehovah est
ων.

a Isa. 55. 7.

b Joh. 12. 26.

Joh. 14. 2, 3.

c Job. 6. 40.

Joh. 11. 5.

I am; or I will be that I will be : signifying, that he is an eternal, unchangeable Being : for seeing every creature is temporary and mutable ; no creature can say, *Ero qui ero, I will be that I will be.* This name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega, The beginning and the ending, † which is, which was, and which is to come, The Almighty.* Apoc. 1. 8. For all time past and to come, is aye present before God. And to this name, Christ himself alludeth, *Joh 8. 58. Before Abraham was, I A M.*

This Name should teach us likewise to have always present in our minds our first creation, present corruption, and future Glorification ; and not content our selves with *I was good, or I will be good,* but to *be good presently ;* that when ever God sends for us, he may find us prepared for him.

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Jebovab*, and signifieth *Lord*, because he is the * beginning and Being of beings. It is a * name for the most part ascribed unto God, when some notable deliverance or benefit comes to pass according to his former promise ; and therefore all creatures in heaven and earth, are commanded to celebrate and praise God in this Name *Jah*.

The fourth is *Ku'e*, Lord, used often in the New Testament : for *ku'e*, or *ku'e*, signifies

Deus est
causa causa
rum & Eos
entium.
Psal 68. 19.
Psal 101. 18.
Psal 106. 1.
48.
Psal 119. 17.
Psal 119. 17.
Psal 116. 19.
Psal 118. 5.
14.
Psal 125. 34.
Junius in
Eirenico.

* Deus est
causa causa
rum & Eos
entium.
Psal 68. 19.
Psal 101. 18.
Psal 106. 1.
48.
Psal 119. 17.
Psal 119. 17.
Psal 116. 19.
Psal 118. 5.
14.
Psal 125. 34.
Junius in
Eirenico.

a αὐτοῦ-
ειος. Polan.
 Syn. Theol.
 l. 2. c. 6.
b Mal. 1. 6.
c Plato in
 Cratyl.
 Hinc illud
 Virgil. Deum
 namque ire
 per omnes
 Terrasque
 tractusque
 maris. Zanch.

d Deus est lux
e αὐτοῦ.
 l. 1. 80. 169.
 l. 1. 101. 19.
 l. 1. 201. 169.

signifieth *I am*. Hence *κύριος*, signifieth
 the first Essence of a thing, or authority.
 When it is absolutely given to God, it an-
 swereth to the Hebrew name *Jehovah*,
 and is so translated by the seventy Inter-
 preters: for God is so a Lord, that he is of
 himself Lord of all. This Name should
 always put us in remembrance to ^b obey
 his Commandments, and to fear his Judg-
 ments, and submit our selves to his blef-
 sed will and pleasure, saying with *Eli*,
It is the Lord, let him do what seemeth him
good, 1 Sam. 3. 18.

The fifth is *Θεός*, God, 600 times used in
 the New Testament: and of prophane
 Writers commonly. It is derived ^c *ἵνα*
τὸ θεῖν, because he runs thorow and
 compasseth all things: or *ἵνα τὸ ἀθεῖν*,
 which signifieth to burn and kindle: for
 God is *Light*, and the Author both of
Heat, ^d *Light*, and *Life*, in all Creatures,
 either immediately of himself, or medi-
 ately by secondary causes. This name is
 used either improperly, or properly. Im-
 properly, when it is given either figurative-
 ly, to Magistrates, or falsely to Idols.
 But when it is properly and absolutely
 taken, it signifieth the *Eternal Essence* of
 God, being above all things, and through
 all things: giving life and light to all crea-
 tures, and preserving and governing them,
 in their wonderful frame and order. God
 seeth all in all places: Let us therefore
 every where take heed what we do in his
 sight.

Thus

Thus far of the names which signifie Gods Essence.

The name which signifieth the Persons in the Essence, is chiefly one, * Elobim.

Elohim signifieth the mighty Judges: it is a name of the plural number, to express the Trinity of Persons in † Unity of Essence. And to this purpose the holy Ghost beginneth the holy Bible with this plural name of God, joyned with a Verb of the singular number; as Elobim Bara, Dii creavit. ‡ The mighty Gods, or all the three Persons in the Godhead created. The Jewes also note in the Verb **ברא** Bara consisting of three Letters, the mystery of the Trinity, By **ב** Berh, Ben, the Son: by **ר** Resh, Ruach, the Spirit: by **א** Aleph, Ab, the Father. But this holy mystery is more clearly taught by Moses, Gen 3. 23. And Jehovah Elobim said; Behold, the Man is become as one of us. And Gen. 19. 24. Jehovah rained upon Sodom and upon Gomorrha, brimstone and fire from Jehovah out of Heaven: § that is God the Son, from God the Father, who hath committed all judgment unto the Son, Joh. 5. 22. See Psal. 33. 6. Isa. 6. 8, 9, 10. The singular number of Elobim is Eloah, derived of Alah, he swore; because that in all weighty causes, when necessary requireth an oath to decide the truth, we are only to swear by the Name of God, which is the great and righteous Judge of Heaven and Earth.

This Name Eloah is but seldom used,

* Nomen Elohim est personarum **Διαλεκτικον** Alsted.

† Quam Elohim de una persona dicitur, Synecdochicè dictum est propter Essentiae unitatem. Junius.

‡ The like you may read, Deut. 6. 4.

§ Josh. 24. 19.

§ Sic Marcus Arethusius in Smyrnenfi Concilio sanctè exposuit. Socrat. Eccles. Hist. l. 2. c. 30.

a This place
well urged,
had grinded
Arius in
pieces.

b Elohim Ke-
doschim Hii,
Hii sancti
ipse.

c Hence Ei
in Hebrew, as
Mat. 27. 46.
and Eloi in
the Syriack,
as Mar. 15.
31. doth sig-
nifie my God.
2. Chro. 32.
8.

as *Hab. 3. 3. Job 4. 9. Job 12. 4. and 15. 8. 36. 2. Psal 18. 32. Psal. 114. 7.* Once it hath a Noun plural joyned to it, a *Job 35. 10. None saith, Where is Elshab Gofai, the Almighty my Maker?* to note the mystery of the eternal Trinity. Many times also *Elohim*, the plural number, is joyned with a Verb singular, to express more emphatically this Mystery, *Gen. 35. 7. 2 Sam. 7. 23. b Josh. 24. 19. Jer. 10. 10. Elohim* is also sometime Tropically given to Magistrates, because they are God's Vice gerents, as to *Moses, Exod. 7. 1. Jehovah said unto Moses, I have made thee Elohim to Pharaoh,* that is, I have appointed thee an Ambassador to represent the person of the true *three one God*, and to deliver his message and will unto *Pharaoh*. As oft therefore as we read or hear this name *Elohim*, it should put us in mind to consider, that in one divine *Essence* there are *three distinct Persons*, and that *God is Jehovah Elohim*.

Now follow the Names which signifie Gods Essential works, which are these five especially.

1. **E**L, which is as much as the *strong God*,^e and teacheth us, that God is not only most strong, and fortitude it self in his own *Essence*; but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Esay. 9. 6. El Gibbor, The strong most mighty God.* Let not God's children fear

fear the power of enemies, for El our God is more strong than they.

2. *Shaddai*, * That is, *Omnipotent*. By this Name, God usually stiled himself to the Patriarchs, *I am El Shaddai, the strong God, Almighty*. Because he is perfectly able to defend his servants from all evils, to bless them with all spiritual and temporal blessings, and to perform all his promises which he hath made unto them for this life, and that which is to come. This name belongeth only to the Godhead, and to no creature, no, nor to the *humanity of Christ*. This may teach us with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. † *Adonai*, My Lord. This name, as the *Masorets* note, is found 134 times in the Old Testament. Analogically it is given to Creatures, but properly it belongeth to God alone. It is used, *Malachi* 1. 6. in the plural number, to note the mystery of the holy Trinity. If I be *Adonim*, Lords, where is my fear? *Adoni* the singular, *Adonim* the plural number. This Name is given to Christ, *Dan. 9. 16. Cause thy face to shine upon thy sanctuary that is desolate, for Adoni, (the Lord Christ) his sake*. The hearing of this Holy Name, may teach every man to obey God's Command.

rei domesticæ cura incumbit, & ei tanquam columnæ innititur. Quando de creaturis usurpatur *Adonai*, est *Ied* cum *patrach*: sed de Creatore cum *camez*. Ab *Adonai* nanasse videtur Ethnicorum.

Adonai

* The 70. turns it *παιτονεγ-τωρ*; It is derived of *Dai* sufficiency, and the Relative *U*, the same that *δὲ ταχὺς*, or of *Shad*, a Dug, because God feeds his children with sufficiency of all grace, as the loving mother, the child, with the milk of her breasts, † A name compounded of *Ad*, My, & *Adon*, Lord. *Adon* derivatur ab *Eden*, basis, quia Deus est fundamentum & sustentatur omnium creaturarum. Hinc *Adon*, Dominus, cui

ments, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his Word and Promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord and my God*. *Helion*, that is, *most High*, *Psal.* 9. 2. *Psal.* 91. 9. and 92. 9. *Dan.* 4. 17, 24, 25, 34. *Act.* 7. 48. This Name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the child which should be born of her, should be the *† Son of the most High*, *Luk.* 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatness. Thirdly, if we desire true dignity, to labour to have communion with God in grace and glory.

5. *Abba*, a *Syrack* Name, signifying *Father*, *Rom.* 8. 15. This is sometimes used *Essentially*, as in the *Lord's Prayer*, Secondly, *Personally*, as *Mat.* 11. 25. For God is *Christ's Father* by nature, and *Christians* by Adoption and Grace. *Christ* is called the *everlasting Father*, *Isa.* 9. 6. because he regenerates us under the New Testament. God is also called *† the Father of lights*, *1. Tim.* 6. 16. because God dwelleth in inaccessible light, *1. Tim.* 6. 16. and is the Author, not only of the Sun's light, but also of all the light, both of natural reason, and supernatural grace,

^b Which

† *Son of the most High*, *Luk.* 1. 32. So the Devil saied, *Christ* the *Son of God*. The most *High*, *Luk.* 8. 28.

* For what is earthly greatness, compared to God's Highness?

† *Name* Of whose substance the light of the Sun is but a shadow.

b Which lightneth every man that cometh into the World. This name teacheth us, that all the gifts which we receive from God, proceed from his meer Fatherly love. Secondly, that we should love him again as dear children. Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred names of God, but we should thereby be put in mind of his goodness unto us, and of our duties unto him. And then should we find how comfortable a thing it is, to do every thing in the Name of God. A phrase usual in every mans tongue: but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great wisdom, and an unspeakable matter for the strengthening of a Christians Faith, to know how, in the mediation of Christ, to invoke God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, and of God's favour to us. *c* Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name: he shall call upon me, and I will answer him, &c. And it is a great strengthening of faith, with understanding to begin every action in the name of God.

Thus

b Joh. 1. 9.

c Psal. 91. 14.
15.

Thus far of the nominal Attributes.

The real attributes are of two sorts : either absolute or relative.

The Absolute Attributes are such, which cannot in any sort agree to any creature, but to God alone.

These are two: *simpleness* and *infiniteness*

a *Simpleness* is that whereby God is void of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible : so that whatever he is, he is the same essentially.

It hinders not God's simpleness that he is three : because God is three, not by composition of parts, but by co-existence of Persons.

b *Infiniteness* is that whereby all things in God are void of all measure, limitation, and bounds above and beneath, before and after.

From these two do necessarily flow three other Absolute attributes.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, *c* filling heaven and earth, containing all places, and not contained of any space, place, or bounds, and being no where absent, is every where present. There are four degrees of God's

a Intelligentiæ habent aliquid simile materiæ, aliquid simile formæ. Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imò ipse purus, primus, medius, ultimus actus. Scal. Exerc. 6. Sect. 2. Just. Mart. qu. 129. ad Orthodoxos.

b Intelligentiæ, cum finitæ alia ab infinito Ente, finita esse necesse est : nam, duo infinita nequeunt esse, neque in natura, neque extra naturam. Effent. n. duo principia prima.

Scal. Exerc. 359. Sect. 3. *c* Acts 7. 48, Psalm 145. Job 11. 7, &c. 2 Chron. 2. 5, 6. Psalm 139. 5, &c. Jer. 23. 23, 24. Deus est ubique, non ita ut in dimidia parte sit dimidius, aut tanquam in maiore parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualia Sphæra, cuius centrum est ubique, circumferentia vero nusquam. Trism.

presence :

presence: the first is *universal*, by which God is *repletively*, every where; *inclusively*, no where.

Secondly, *Special*, by which God is said to be in Heaven, because that * there his Power, Wisdom and Goodness, is in a more excellent manner seen and enjoyed: as also because that usually he doth from thence pour forth his Blessings and Judgments.

Thirdly, *more special*, by which God dwelleth in his Saints.

Fourthly, *more special*, and altogether singular, by which the whole fulness of the Godhead c dwelleth in Christ bodily.

2. *Unchangeableness*, whereby God is void of all change, both in respect of his d Essence and e Will.

3. *Eternity*, whereby God is without beginning of days, or end of time; and without all bounds of f precession, or succession.

Thus far of the *absolute Attributes*; now of the *relative*, or such which have reference to the *Creatures*.

Those are five.

1. Life. 2. Understanding. 3. Will.
4. Power. 5. Majesty.

THE Life of God is that, by which, as by a most pure and perpetual *Act*, he not only liveth of himself, but is also that ever and over-flowing Fountain of life, from which all creatures derive their
g lives:

* Psal. 119. 1.
Hos. 2. 21.
f 1 Cor. 3.
16. & 6. 19.
2 Cor. 6. 16.
e Col. 2. 8.
d Rom. 1. 23.
Isa. 40. 28.
Psalm 102.
27. &c.
e Rev. 1. 8.
1 Sam. 13. 29.
Num. 23. 19.
Mal. 3. 6.
Rom. 11. 29.
Jam. 1. 18.
Poenitentia
cum de Deo,
enunciatur,
non affectum
in Deo, sed
effectum Dei
in hominibus
significat. Al-
fred. 1. 107.
f Isa. 44. 6.
Jam. 3. 19.
Dan. 6. 26.
Heb. 1. 2. &c.
Rev. 4. 8.
Creaturae
quedam æ-
ternæ sunt à
posteriori: à
priori solus
Deus æternus.
Alfred.
Lex Theol.
cap. 2.

g Act. 17. 25,
28.

Act. 14. 15.

Pfal. 42. 2.

Pfal. 36. 19.

Joh. 5. 26.

Heb. 3. 12.

h Hence it is
that as God is
called of the
Hebrews *E*
heie, so like-
wise *Echeie*
and as of the
Grecians,
ὁ ὢν,

so also *ὁ ὢν*:

and as of the
Latines, *p r i*
mum ens, so
also *primum*
vivens; for
to *be*, and to
live, is all one
and the same
in God.

i 1 Kin. 8. 39.

Pfal. 44. 21.

Pfal. 139.

1. &c.

Jer. 17. 10.

and 20. 12.

Luk. 16. 15.

Act. 1. 24.

Heb. 4. 12.

Rom. 11. 33.

and 16. 17. 1 Tim. 2. 19. Mat. 7. 13.

h Intellectus, scientia, & sapientia in Deo non distinguuntur. Tilen. Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia, Reckerm. Πάντα ἰδὼν ὁ θεὸς ὁ πάντων καὶ πάντων νοῦτος. Hel. lib. 297. & ἕκαστ. Sap. Hence the Platonicks term God ὁπῶς ἴδω, all-eye, seeing all.

g lives, so as that in him, they live, move, breathe, and have their being. And because only his Life differs not from his *h* Essence; therefore God is said only to have immortality, 1 Tim: 6. 16.

2. The Understanding, or Knowledge of God, is that whereby (by one pure *AT*) he most perfectly *i* knoweth in himself all things that ever were, are, or shall be: Yea, the thoughts and imaginations of mens hearts. This Knowledge of God is either general, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it; imposing to things contingent, the Lot of contingency, and to things necessary, the Law of necessity. And thus knowing all things in, and of himself, he is the cause of all the knowledge that is in all, both Men and Angels. Or secondly, special, called the knowledge of approbation, by which he particularly knoweth, and graciously acknowledgeth only his *Elect* for his own.

h Understanding also contains the Wisdom of God, by which he most wisely created all things of nothing, in number, measure, and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory.

3. The Will of God is that, whereby of necessity he willeth himself, as the sovereign good: and (by willing himself) willeth most freely all other good things, which are out of himself.

The Will of God, though in it self it be but one, as is his Essence, yet in respect of the diversity of Objects and Effects, it is call'd in the Scriptures by divers names, as

1. Love, whereby is meant Gods eternal good will, whereby he ordaineth his Elect to be freely saved through Christ, and bestoweth on them all necessary graces for this life, and that to come, taking pleasure in their persons and services.

2. Justice is God's constant Will, whereby he recompenseth Men & Angels, according to their works, punishing the impenitent according to their deserts, called the justice of his wrath: and rewarding the faithful, according to his promises, called the justice of his Grace.

3. Mercy, which is God's meer good will, and ready affection to

c 1 Tim. 2.5
Rom. 9. 19.
Ephes. 1. 5.
d Deus voluntate sua cuncta constituit.
Trism in 4.
Dial. Plin.
Hinc Orpheus
Deus vocat necessitatem.
ratione sc. inferiorum, quod omnia ipsi parere cogantur.
e Voluntas Dei semper impletur, aut de nobis, aut a nobis. De nobis impletur, sed tamen non implemur eam, quando peccamus; a nobis impletur, quando bonum facimus. Aug.
Ench. c. 100.
Ro. 9. 11, 13
Jam. 1. 21.
f 1 Joh. 3. 1.
g Psal. 45. 7.

h Gen. 4. 4. i Norma justitia divina est Dei voluntas. Quia animi vult, ideo est justum; non quia justum, ideo vult, Eph. 1. 11. k Rom. 12. 9.
2 Thes. 1. 6, &c. 2 Tim. 4. 8. Deut. 7. 9, 10. l Deus principum & finem & media rerum omnium tenens, recteque linea incidens & vestigia habet Nunc divina legis vindicem, simul ut quicquam Sanctionem quam prætermisum est. Aristot. lib. de mundo. m Rom. 9. 15, 16. Ezek. 16. 6. n Psal. 103. 8, &c. Tit. 3. 4. Semper invenies Deum benigniorem quam te culpabiliorem. Serm. 11. Bern. Vindicta gladium, misericordia olea semper aruit. Niceph. lib. 17. cap. 3.

forgive

° Psal. 145.

7. 9. 16.

Mat. 16. 17.

In creaturis
multa inveni-
untur bona,

ergo Creator

multo magis

est bonus. Imo

etiam talis bonus,

ipsum bonum.

p Josh. 13. 14.

Psal. 149. 6.

Num. 23. 19.

Veritas est kar-

monia tum in-

tellektus &

verborum cum

rebus, tum eti-

am rerum ip-

sarum cum

Idcirco in mente

diximus. Keck.

Veritas Dei in

verbis, fides

Dei dicitur,

quod certo fi-

ant, quia ab

ipso dicta sunt.

Item constan-

tia, quia sen-

tentiam non

mutat. Polan.

9. 2 Per. 3. 9.

Rom. 2. 4.

Gen. 5. 16. 71

Per. 1. 5. 1

Thef. 4. 3. Heb. 12. 14.

Mar. 15. 9. Quanta

sanctitas Dei, ad cuius aspectum sancti Angeli oculos pro sua tenuitate

alio volantes clamant, Sanctus, Sanctus, Sanctus Jehovah Zabaoth

Isa. 6. 2, 3. s. Psal. 106. 23, 29, 40, 41. Num. 25. 11. Ira Dei non

est aliam, quam voluntas puniendi. Aug. 15. de civit. Dei, cap. 15.

Ansel. lib. 7. cap. 6. Cur Deus Hom. Furor & ira in Deo non passio-

nem mentis, sed ultionis acerbitas videtur. Carth. in Apoc. 19.

forgive a penitent sinner, notwith-
standing all his sins and ill deserts.

4. *Goodness*, ° whereby God willingly
communicateth his good with his
Creatures: and because he com-
municates it freely, it is termed
grace.

5. *Truth*, whereby P God willeth
constantly those things which he
willeth: effecting and performing
all things, which he hath spoken,
in his appointed time.

6. *Patience*, whereby God willingly
forbeareth to punish the wicked, so
long as it may stand with his justice,
and until their ⁹ sins be ripened.

*Ad poenam tardus Deus est, ad premia velox.
Sed pensare solet vi graviore moram.*

7. *Holiness*, ° whereby God's Nature
is separated from all prophaneness:
and abhorreth all filchiness: and so
being wholly pure in himself, de-
lighteth in the inward and outward
purity and chastity of his servants,
which he infuseth into them.

8. *Anger*, ° whereby is meant God's

most

most certain and just Will in chastising the *Eloſt*, and in revenging and punishing the *Reprobate*, for the injuries they offer to him and his chosen: and when God will punish with rigour and severity, then it is termed *Wrath* ^{temporal} to the *Elect*, ^{eternal} to the *Reprobates*.

4. The Power of God is that whereby he ^m can simply and freely do *whatsoever* he will, that is agreeable to his nature: and whereby (as he hath made, so) he still ruleth heaven and earth, and all things therein. This Almighty power of God is either *absolute*, by which he can will, and do more then he willeth or doth, *Mat.* 3. 9. and 20. 53. *Rom.* 9. 18. Or *actual*, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, *Psal.* 115. 3.

5. Majesty is that, by which God of his own *absolute* and *free* authority ^a reigneth and ruleth, as *Lord* and *King*, over all *Creatures* visible, and invisible: having both the *right* and *propriety* in all things: as ^o from whom; and for whom, are all things: as also such a *plenitude* of *Power*, that he can pardon the offences of all whom he ^p will have spared; and subdue all his *Enemies*, whom he will have ^q plagued and destroyed, without being bound to render to any *Crea-*

1 Cor. 19. 2.

1 Thes. 1.

10.

m Gen. 17.

1.

Psal. 115. 3.

Mat. 11. 26.

Eph. 1. 11.

Mat. 8. 2.

Deus potest

omnia qua

contradictio-

nem non im-

plicant. Agu.

1. qu. 25. art.

3. 4. Omnipot-

entia exclu-

dit omnes de-

fectus; qui

sunt impoten-

tia, seu, posse

mentiri, mori,

peccare, &c.

n 1 Chron.

29. 11, 12.

2 Sam. 7.

22.

Rev. 5. 12.

13.

o 1 Chron.

29. 14.

Hinc Deus

dicatur.

αὐτοκράτωρ. p. *Rom.* 9. 15. *Joh.* 4. 11. q. *Luk.* 19. 17. *Psal.* 2. 9. *Psal.* 110. 1.

ture

*h Deus est
Schaddai, five
עוֹרֵפֶנֶס,
non solum
quia Ipse nihil
desiderat, sed
etiam quia
nihil in eo de-
siderari potest.
Creaturas fe-
cit perfectas
in suo quas-
que genere, er-
go ipse perfe-
ctissimus est
in se et per se.
Scal. Exerc.
146. Section
2.*

*Mark. 14.
61.*

Act. 17. 25.

Rom. 11. 35.

*36. 1 Tim. 6. 15. Math. 25. 34. Jam. 1. 17. † See Master Wil-
son's Dictionary of the Bible, most profitable for this purpose.*

ture a reason of his doing: but making his own most holy and just will, his only most perfect and eternal Law.

From all these *Attributes* ariseth one, which is Gods sovereign blessedness or perfection. *Blessedness* is that ^b perfect and unmeasurable possession of joy and glory, which God hath in himself for ever: and is the cause of all the bliss and perfection, that every creature enjoys in its measure.

There are other *Attributes* figuratively and improperly ascribed unto God, in the Holy Scriptures, as by an *Anthropomorphosis*, the members of a man, eyes, ears, nostrils, mouth, hands, feet, &c. or the senses and actions of man, as seeing, hearing, smelling, working, walking, striking, &c. By an *Anthropopatheia*, the affections, and passions of a man, as gladness, grief, joy, sorrow, love, hatred, &c. or by an *Analogie*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. Whose signification every † *Com-mentary* will express.

Of all these Attributes we must hold those general Rules.

NO Attribute can sufficiently express the *Essence* of God, because it is infinite and ineffable.

Whatsoever therefore is spoken of GOD, is not GOD; but serveth rather to help our

our weak Understanding, to conceive in our reason, and to utter in our speech the Majesty of his Divine Nature, so far as he hath vouchsafed to reveal himself unto us in his Word.

2. All the Attributes of God belong to every of the three Persons, as well as to the Essence it self, with the limitations of a personal propriety. As the mercy of the Father is mercy begetting; the mercy of the Son is mercy begotten; the mercy of the H. Ghost is mercy proceeding, and so of the rest.

3. The Essential Attributes of God differ not from his Essence, because they are so in the Essence, that they are the very Essence it self. * In God therefore there is nothing which is not either his Essence or Person.

4. The Essential Attributes of God differ not Essentially or Really one from another (because whatsoever is in God, is one most simple Essence, and one admits no division) but only in our reason and understanding, which being not able to know earthly things by one simple A^t, without the help of many distinct A^ts, must of necessity have the help of many distinct A^ts to know the incomprehensible GOD. Therefore (to speak properly) there are not in God many Attributes, but ^b one only, which is nothing else but the Divine Essence it self, by what Attributes soever you call it. But in respect of our reason, they are said to be so many different Attributes; for our understanding conceives by the name

Attributa
omnia pro-
pter & oia
Singulis di-
vinitatis per-
sonis compe-
tunt.

In Deo ni-
hil est, quod
non sit ipse
Deus, Zanchi

Omnia in
divinis sunt
unum, ibi
non obviat
relationis
oppositio.

Attributa
Dei omnia
ita in ipso
sunt ut sint
ipsum: ita
insunt, ut
nihil ante-
cedat, nihil
subsequatur,
sed ex in-
tellectu
nostra quæ
perquam
umbra illis
est) alia aliis
priori animo
comprehen-
duntur.
Scol. Ex 38.
Sect. 6.
d. Quæ de
Deo di-
cuntur,
per se ipsos
Relatione ad
creaturas: &
sic secundum
accidens, non
exprimunt
motuationem
in divini es-
sentia, sed in
creaturis fa-
ctam. Negan-
tur ergo de
Deo acciden-
tia realia non
autem prædi-
cata acciden-

of ^e mercy, a thing differing from that which is called Justice. The *Essential Attributes* of God are not therefore really separate.

5. The *Essential Attributes* of God are not parts or qualities of the Divine Essence, nor ^d Accidents in the Essence, nor a Sub-^jject; but the very ^e whole and entire Essence of God. So that every such Attribute is not aliud & aliud, another and another thing, but one and the same thing. There are therefore no *Quantities* in God by which he may be said to be so much, and so much; nor *Qualities* by which he may be said to be such and such: but ^f whatsoever God is, He is such and the same by his Essence. By his Essence he is wise, and therefore Wis-^ddom it self: By his Essence he is good, and therefore Goodness it self; By his Es-^ssence he is merciful, and therefore Mercy it self: By his Essence he is just, and therefore Justice it self, &c. In a word, God is great without quantity; good, true, and just, with-^{out} quality; merciful without passion; an-^{all} without motion; every where present, without sight; without time, the first, and the last: the Lord of all Creatures, from whom all ^e receive themselves, and all the good they have; yet neither needeth nor receiveth he any increase of goodness or happiness from any other.

omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus. Essentia Divina identiscat sibi omnia quæ sunt in divinis. Biel. sup. 1. Sent. d. 1. q. 1. Exhibet omnia, accipit nihil. Ipsum igitur bonum est Deus ipse semper Trif. serm. 2. Plin.

Thus

This is the plain description of God so far as he hath revealed himself to us in his Word.

This Doctrine (of all other) every true Practitioner of Piety must competently know and necessarily believe, for four special uses.

1. That we may discern our true and only God, from all false Gods and Idols; for the Description of God is properly known only to his Church, in whom he hath thus graciously manifested himself.

4 Psal. 147.
19, 20.
Jer. 10. 25.

2. To possess our hearts with a greater awe of his Majesty, whilst we admire him for his singleness and infiniteness; adore him for his unmeasurableness, unchangeableness, and Eternity; seek wisdom from his understanding and knowledge; submit our selves to his blessed will and pleasure; love him for his love, mercy, goodness, and patience; trust to his word because of his truth; fear him for his Power, Justice, and Anger; reverence him for his Holiness; and praise him for his Blessings; and to depend all our life on him, who is the only Author of our Life, Being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes; and to bear (in some measure) the image of his Wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal, and Anger against sin, that we may be wise, loving, just, merciful, true, patient, and zealous, as our God is.

4. Lastly, that we may in our Prayers and Meditations, conceive aright of his Divine Majesty, and not according to those gross and blasphemous imaginations which

naturally arise in mens brains : as when they conceive God to be like an old man sitting in a chair ; and the blessed Trinity to be like that tri-^a rit^e Idol, which Papists have painted in their Church-windows.

When therefore thou art to pray unto God, let thine heart speak unto him, as to that ^a Eternal, ^b Infinite, ^c Almighty, ^d Holy, ^e Wise, ^f Just, ^g Merciful, ^h Spirit, and most ⁱ Perfect, ^k indivisible Essence of three several Persons, Father, Son, and Holy Ghost ; who being ^l present in all places, ^m ruler of Heaven and Earth, understandeth ⁿ all mens hearts, knoweth all mens miseries, and is only able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledg of God, maketh many to make an Idol of the true God, and is the only cause why so many do profess all other parts of Gods Worship and Religion, with so much irreverence and hypocrisie ; whereas if they did truly know God, they durst not but come to his holy Service, and coming, serve him with fear and reverence ; for so far doth a man fear God, as he knows him ; and then doth a man truly know God, when he joyns practice to speculation. And that is,

First, when a man doth so acknowledge and celebrate Gods Majesty, as he hath revealed himself in his Word.

Secondly, When from the true and live

- ^a Psal. 90. 2.
- ^b 1 Kin. 8. 27.
- ^c Gen 17. 1.
- ^d Job 15. 25.
- ^e Isa. 6. 3.
- ^f Rey. 4. 8.
- ^g & 15. 4.
- ^h Rom. 11.
- ⁱ & 16. 17.
- ^j Deut 31. 4.
- ^k Psal. 145. 17.
- ^l & Psal. 190. 11.
- ^m & 145. 8, 9.
- ⁿ Joh. 4. 24.
- ^o Deut 32. 4.
- ^p 1 Joh. 5. 7.
- ^q Mat. 3. 16.
- ^r Mat. 28. 19.
- ^s 2 Cor. 13. 14.
- ^t 1 Kings 8. 27.
- ^u Jer. 23. 24.
- ^v Dan. 4. 32.
- ^w 1 Kings 8. 30.
- ^x Jer. 17. 10.
- ^y Acts 2. 24.

ly sense of God's *Attributes*, there is bred in a man's heart *Love, awe, and confidence* in God; for, saith God himself, *If I be a Father, where is my honour? If I be a Lord, where is my fear?* O taste and see, that the Lord is good, saith David. He that hath not by experience tasted his goodness, knoweth not how good he is. He (saith John) that saith he knoweth God, and keepeth not his Commandments, is a liar, and the truth is not in him. So far therefore as we imitate God in his Goodness, Love, Justice, Mercy, Patience, and other Attributes, so far do we know him.

Psal. 34. 9.

1 John 2. 4.

Thirdly, When with inward Groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty in the life which is to come.

Lastly, This discovers how few there are who do truly know God; for no man knoweth God, but he that loveth him; and how can a man chuse but love him, being the sovereign good, if he know him; seeing the Nature of God is to enamour with the Love of his Goodness? And whosoever loveth any thing more than God, is not worthy of God: and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou dost believe that God is Almighty, why dost thou fear Devils and Enemies, and not confidently trust in God, and crave his help in all thy troubles and dangers? If thou believest that God is Infinite, how

Rom. 8. 28.

Si te habeam solum,
fane ruat
ardens æther,
tellus rupta
suo diffiliat-
que loco.

¶ Creata omnia perfectius
sunt in Deo
quam in seip-
sis. Dion. de
Divin. c. 8.

¶ Ama unum
illud bonum
in quo omne
bonum est, &
sufficit. Ansel.
in Prof. c. 25.

darest thou provoke him to *Anger*? If thou believest that God is *simple*, with what Heart canst thou *dissemble*, and play the *Hypocrite*? If thou believest that God is the *sovereign Good*, why is not thy heart more settled upon him than on all worldly good? If thou dost indeed believe that God is a *just Judge*, how dardest thou live so securely in sin, without *Repentance*? If thou dost truly believe that God is *most wise*, why dost thou not refer the Events of *Crosses* and *Disgraces* unto him, who knows how to turn all things to the best unto them that love him? If thou art persuaded that God is *true*, why dost thou doubt of his Promises? And if thou believest that God is *Beauty*, and a *Perfection* it self, why dost thou not make him alone the chief end of all thy Affections and Desires? For if thou lovest Beauty, He is most fair; if thou desirest Riches, He is most wealthy; if thou seekest Wisdom, He is most wise. Whatsoever excellency thou hast seen in any Creature, it is nothing but a *sparkle* of that which is in *infinite Perfection* in God. And when in Heaven we shall have an *immediate Communion* with God, we shall have them all perfectly in him communicated unto us. Briefly, in all goodness, he is *all in all*. Love that one good God, and thou shalt love him in whom all the good of goodness consisteth. He that would therefore attain to the saving knowledg of God, must learn to know him by love. For God

is Love, and ^a the knowledge of the Love of God passeth all knowledge. For all knowledge, besides to know ^b how to love God, and to serve him only, is nothing upon Solomons credit, but ^c vanity of vanities, and vexation of spirit.

Kindle therefore, O my ^d Lady, nay rather, O my Lord Charity, the love of thy self in my Soul especially, seeing it was thy good pleasure, that being ^e reconciled by the blood of Christ, I should be brought by the knowledge of thy grace, to the Communion of thy glory, wherein only consists my sovereign good and happiness for ever.

Thus by the light of his own word we have seen the back parts of JEHOVAH Elohim, the eternal Trinity, whom to believe, is saving faith and verity, and unto whom from all Creatures in Heaven and Earth be all Praise, Dominion, and Glory for ever, Amen.

Thus far of the Knowledge of God; now of the Knowledge of a Man's self. And first of the state of his misery and corruption, without renovation by Christ.

Meditations of the misery of a man not reconciled to God in Christ.

O Wretched man! where shall I begin to describe thine endless misery? who art condemned as soon as conceived: and adjudged to eternal Death, before thou wast born to a temporal Life. A beginning indeed I find, but no end of thy

^a Eph. 1. 19
^b 1 John 4.
^c Rem. de in-
Christ. c. 1.
^e Eccles. 1.
17.

^d Domina
immo do-
minus cha-
ritas. Bern.
^e Rom. 5. 9.
10.
John 17. 3.
22.
1 Cor. 15. 3.

Damnatus
antequam
natus. Aug.

miserics. For when *Adam* and *Eve* being created after God's own *Image*, and placed in *Paradise*, that they and their Posterity might live in a blessed state of Life Immortal, having dominion over all earthly Creatures, and only restrained from the *Fruit of one Tree*, as a sign of their *subjection* to the *Almighty Creator*, tho God forbid them this one small thing under the penalty of eternal *Death*; yet they believed the *Devil's Word* before the *Word of God*, making God (as much as in them lay) a *Liar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously* or *niggardly* with them, and believed that the *Devil* would make them partakers of far more glorious things than ever God had bestowed upon them; and in their pride they fell into *High Treason* against the most *High*, and disdaining to be God's Subjects, they affected blasphemously to be *God's themselves*, Equals unto God. Hence, till they repented, (losing *God's Image*) they became like unto the *Devil*; and so all their posterity, as a *traiterous brood*, (whilst they remain *impenitent* like thee) are subject in this life to all *curst miseries*, and in the life to come, to the *everlasting fire* prepared for the *Devil* and his *Angels*.

Lay then aside for a while thy *doting vanities*, and take the view with me of thy *doleful miseries*, which duly survey'd, I doubt not but that thou wilt conclude, that it is far

far better never to have *Natures Being*, than not to be by Grace a Practitioner of *Religious Piety*.

Consider therefore thy misery, 1. In thy *Life*, 2. In thy *Death*. 3. After *Death*,
In thy life,

1. The miseries accompanying thy *Body*.

2. The miseries which deform thy *Soul*.

In thy Death, The miseries which shall oppress thy *Body* and *Soul*.

After Death, The miseries which overwhelm both *Body* and *Soul* together in *Hell*.

And first let us take a view of those miseries which accompany the *Body* according to the four ages of thy *Life*.

1. *Infancy*. 2. *Youth*. 3. *Manhood*. 4. *Old Age*.

*Meditations of the Miseries of
Infancy.*

WHAT wast thou, being an *Infant*, but a *Brute*, having the shape of a man? Was not thy body conceived in the heat of *Lust*, the secret of *shame*, and stain of *Original sin*? And thus wast thou cast naked upon the Earth, all imbrewed in the blood of *filthiness*; (*sitby* indeed, when the Son of God, who disdained not to take on him man's *Nature* and the *Infirmities* thereof, yet thought it unbecoming his Holiness to be conceived after the sinful manner of mans Conception) So that thy Mother was ashamed.

to let thee know the manner thereof; what cause then hast thou to boast of thy Birth, which was a cursed pain to thy Mother, and to thy self the entrance into a troublesome life? the greatness of which miseries, because thou couldst not utter in words, thou didst exprets (as well as thou couldst) in weeping tears.

2. Meditations of the Miseries of Youth.

WHat is Youth, but an untamed Beast; all whose Actions are rash and rude, not capable of good Counsel when it is given, and Ape-like, delighting in nothing but in Toys and Babies? Therefore thou no sooner becomest to have a little strength and discretion, but forthwith thou wast kept under the Rod, and fear of Parents and Masters: as if thou hadst been born to live under the Discipline of others, rather than at the Disposition of thine own will. No tired Horse was ever more willing to be rid of his Burthen, than thou wast to get out of the servile state of this Bondage. A state not worthy the Description.

3. Meditations of the Miseries of Manhood.

WHat is Man's Estate, but a Sea, wherein (as Waves) one trouble ariseth in the neck of another; the latter worse than the former? No sooner didst thou enter into the Affairs of this World, but thou

thou wast inwtrapped about with a cloud of miseries. Thy flesh provokes thee to lust, the world allures thee to pleasures, and the Devil tempts thee to all kind of sins; fears of enemies affright thee, suits in Law do vex thee, wrongs of ill Neighbours do oppress thee, cares for Wife and Children do consume thee, and disquietness betwixt open Foes and false Friends do in a manner confound thee: Sin stings thee within: Satan lays snares before thee: Conscience of sins past doggeth behind thee. Now adversity on the left hand frers thee, a non Prosperity on the right hand flatters thee; over thy head GOD's vengeance due to thy sin, is ready to fall upon thee; and under thy feet Hell's mouth is ready to swallow thee up. And in this miserable estate whither wilt thou go for rest and comfort? The House is full of care, the Field full of toil, the Country of rudeness, the City of Follies, the Court of Envy, the Church of Sects, the Sea of Pyrates, the Land of Robbers. Or in what state wilt thou live? Seeing Wealth is envied, and Poverty contemned; Wit is disesteemed, and Simplicity is derided; Superstition is mocked, and Religion is suspected; Vice is advanced, and Virtue is disgraced. O with what a body of sin art thou compassed about in a World of Wickedness? What are thine Eyes but windows to behold Vanities? What are thine Ears but flood-gates to let in the streams of iniquity? What are thy Senses, but matches

to give fire to thy lusts? What is thine *Heart* but the *Anvil*, whereon Satan hath forged the ugly shape of all lewd affections? Art *thou* nobly descended, *thou* must put thy self in peril of *forreign Wars*, to get the Reputation of *earthly honour*, oft-times hazard thy *life* in a desperate Combate, to avoid the aspersion of a Coward. Art thou born in mean estate? Lord! what pains and drudgery must thou endure at home and abroad to get maintenance? and all perhaps scarce sufficient to serve thy necessity; and when (after much service and labour) a man hath got something, how little *certainty* is there in that which is gotten? seeing thou seest by *daily Experience*, that he who was rich yesterday, is to day a *beggar*; he that yesterday was in *health*, to day is *sick*; he that yesterday was *merry* and *laughed*, hath cause to day to *mourn* and *weep*; he that yesterday was in *favour*, to day is in *disgrace*; and he who yesterday was *alive*, to day is *dead*? And thou knowest not how soon, nor in what manner thou shalt die thy self. And who can enumerate the *Losses*, *Crosses*, *Griefs*, *Disgraces*, *Sicknesses* and *Calamities*, which are incident to sinful man? To speak nothing of the *death* of *Friends* and *children*, which oft-times seems to be unto us far more bitter than present Death it self.

*Meditations of the Miseries of
Old Age.*

WHat is *Old Age*, but the receptacle of all *Maladies*? For if thy Lot be to draw thy days to a long date, in comes old bald-headed *Age*, stooping under *dotage*, with his *wrinkled face*, rotten teeth, and *stinking breath*; *Teasty* with choler, *wither'd* with driness, *dimmd* with blindness, *obscured* with deafness, *overwhelm'd* with sickness, and *bowed together* with weakness, having no use of any Sense but of the Sense of pain; which so racketh every member of his body, that it never easeth him of grief till it hath thrown him down to his *Grave*.

Thus far of the *Miseries* which accompany the body. Now of the *Miseries* which accompany chiefly the Soul in this life.

*Meditations of the Miseries of the
Soul in this Life.*

THE *Misery* of thy Soul will more evidently appear, if thou wilt but consider,

1. The *felicity* she hath lost.
2. The *misery* which she hath pulled upon her self by sin.
1. The *felicity* lost, was first the Fruition of the Image of God, whereby the Soul was like unto God in ^a *knowledge*, enabling her perfectly to understand ^b *the revealed will*

^a Col. 3. 10.
^b Rom. 12. 2.

Will of God. Secondly, *True holiness*, by which she was free from all prophane error. Thirdly, *Righieousness*, whereby she was able to incline all her natural powers, and to frame uprightly all her *actions*, proceeding from those *powers*: With the loss of *this divine image* she lost the love of God, and the blessed *Communion* which she had with *his Majesty*, wherein consisteth her *life and happiness*. If the loss of *Earthly Riches* vex thee so much, how should not the loss of this *Divine Treasure* perplex thee much more?

2. The misery, which she pulled upon her self, consists in two things:

1. *Sinfulness.* 2. *Cursedness.*

1. *Sinfulness* is an universal Corruption, both of Her *Nature* and *Actions*; for Her *Nature* is infected with a *proneness* to every sin continually, the *Mind* is stuffed with *Vanity*, the *Understanding* is darkened with *ignorance*, the *Will* affecteth nothing but *vile and vain things*: All Her *Actions* are *evil*; yea, this deformity is so *violent*, that oftentime in the regenerate Soul the *appetite* will not obey the government of *Reason*, and the *Will* wandreth after, and yields consent to *sinful motions*. How great then is the violence of the *Appetite* and *Will* in the *Reprobate Soul*, which still remains in her natural corruption! Hence it is, that thy wretched *Soul* is so deformed with *sin*, defiled with *lust*, polluted with *filthiness*, outraged with *Passions*, overcarried with *Affections*,

Ephef. 2. 3.

Gen. 6. 5.

Rom 12. 2.

Ephef. 4. 17.

1 Cor. 2. 14.

Phil. 2. 3.

Rom. 3. 12.

Affections, pining with Envy, overcharged with Gluttony, surfeited with Drunkenness, boiling with Revenge, transported with Rage, and the glorious Image of God transformed into the ugly shape of the * Devil, so far as it once ^b repented the Lord that he ever made Man.

^a John 8. 44.
^b Gen. 6. 6.

From the former flows the other part, of the Soul's Miseries, called * Cursedness, whereof there are two degrees.

^c Deut. 27. 36.
^d Gal. 3. 10.
^e Psal. 119. 21.

1. In Part. 2. In fulness thereof.

1. Cursedness in part is that which is inflicted upon the Soul in life and death, and is common to her with the Body.

The Cursedness of the Soul in Life is the wrath of God, which lieth upon such a Creature so far, as that all things, not only Calamities, but also very * Blessings, and * Graces, turn to ruine. * Terror of Conscience drives him from God and his service, that he dares not come to his Presence and Ordinances; but is * given up to the * slavery of Satan, and to his own Lusts, and vile Affections.

^d Rom. 2. 4, 5.
^e Jer. 28. 13.
^f Isa. 28. 13.
^g Gen. 3. 8. 10.
and 4. 14.
^h Heb. 2. 15.
ⁱ Rom. 1. 21.
24. 26.
^j Eph. 2. 2.
^k Col. 1. 13.

This is the Cursedness of the Soul in life: Now follows the Cursedness of the Soul and Body in Death.

Meditations of the Misery of the Body and Soul in Death.

After that the aged man hath conflicted with long sickness, and having endured the brunt of pain, should now expect some ease, in comes Death (nature's slough

Job i.

slaughter-man, God's Curse, and Hell's Parveyor) and looks the *Old Man* grim, and black in the face; and neither pitying his age, nor regarding his long endured *dolours*, will not be hired to *forbear* either for silver or gold; nay, he will not take, to spare his life, *Skin for Skin, and all that the old man hath*, but batters all the principal parts of his *Body*, and arrests him to appear before the terrible *Judg.*

And as thinking that the *Old man* will not dispatch to go with him fast enough, Lord! how many darts of *Calamities* doth he shoot through him, *Stiches, Aches, Cramps, Feavers, Obstructions, Rheums, Flegm, Cholick, Stone, Wind, &c.*

O what a ghastly sight it is, to see him then in his Bed, when *Death* hath given him his *mortal wound*! what a cold sweat over-runs all his body! what a trembling possesseth all his *Members*! the *head* shooeth, the *Face* waxeth pale, the *Nose* black, the nether *Jaw-bone* hangeth down, the *Eye-strings* break, the *Tongue* faltereth, the *Breath* shortneth and smelleth earthy; the *Throat* rattleth, and at every *Gasp* the *Heart-strings* are ready to break asunder.

Now the miserable *Soul* sensibly perceiveth her *Earthly Body* to begin to die: For as towards the dissolution of the universal Frame of the great World, the *Sun* shall be turned into *Darkness*, the *Moon* into *Blood*, and the *Stars* shall fall from *Heaven*, the *Air* shall be full of *Storms*, and

and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *mens hearts* shall fail for fear, expecting the end of such sorrowful beginnings : So towards the dissolution of *Man* (which is the little World) his *Eyes*, which are as the *Sun* and *Moon*, lose their *light*, and see nothing but *blood-guiltiness* of sin : the rest of the *Senses*, as lesser *Stars*, do one after another fail and fall ; his *Mind*, *Reason* and *Memory*, as heavenly powers of his *Soul*, are shaken with fearful storms of *Despair*, and fierce flashing of *Hell-fire* ; his *earthly body* beginneth to shake and tremble, and the *humours*, like an overflowing *Sea*, roar and rattle in his *Throat*, still expecting the woful End of these dreadful beginnings.

Whilst he is thus summoned to appear at the Great *Affizes* of *God's Judgment*, behold a *Quarter-Sessions*, and *Goat-Delivery*, is held within himself. where *Reason* sits as Judge, the Devil puts in a Bill of Indictment, as large as that Book of *Zachary*, wherein is alledged all thy evil deeds that ever thou hast committed, and all the good deeds that ever thou hast omitted, and all the *Curses* and *Judgments* that are due to every sin. Thine own *Conscience* shall accuse thee, and thy *Memory* shall give bitter Evidence, and *Death* stands at the Bar ready, as a cruel *Executioner*, to dispatch thee. If thou shalt thus condemn thy self, how shalt thou escape the *Just Condemnation* of *God*, who knows all thy

Zech. 5. 2.
Ezcc. 2. 10.

1 Joh. 3. 20.

Luk. 12. 20.

thy misdeeds better than thy self? Fain wouldst thou put out of thy mind the remembrance of the wicked deeds that trouble thee : but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, *We are thy works, and we will follow thee* : and whilst thy soul is thus within, out of peace and order, thy Children, Wife, and Friends, trouble thee as fast, to have thee put thy goods in order ; some crying, some craving, some pitying, some chearing : all like *flesh flies*, helping to make thy sorrows more sorrowful. Now the Devils, who are come from Hell to fetch away thy Soul, begin to appear to her, and wait, as soon as she cometh forth to take her and carry her away. Stay she would within, but that she feels the body begin by degrees to die, and ready, like a ruinous House, to fall upon her head. Fearful she is to come forth, because of those Hell-Hounds which wait for her coming. O she that spent so many days and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her body which joyned with her in the Actions of sin is altogether now unfit to joyn with her in the exercise of repentance, and repentance must be of the whole man.

Now she seeth that all her pleasures are gone as if they had never been ; and that but only torments remain, which never

ver shall have an end of being. Who can sufficiently express her remorse for *her sins past*, her anguish for her present *Atisery*, and her terror for her torments to *come*?

In this Extremity she looketh every where for help, and findeth her self every way helpless. Thus in her greatest *mifery* (desirous to hear the least *word* of comfort) she directs this, or the like Speech unto her Eyes: *O Eyes*, who in times past were so *quick-sighted*, can ye *spy* no *comfort*, nor any way how I might escape this dreadful danger? But the *Eye-strings* are broken, they cannot see the Candle that burneth before him, nor discern *whether* it be *Day* or *Night*.

Protopopeia.

The Soul (finding no comfort in the *Eyes*) speaketh to the *Ears*: *O Ears*, who were wont to recreate your selves, with hearing new pleasant *Discourses*, and *Musicks* sweetest *Harmony*, can you hear any *news* or *tidings* of the least *Comfort* for me? The *Ears* are either *so deaf*, that they cannot hear *at all*, or the sense of *hearing* is grown *so weak*, that it cannot endure to hear his dearest *Friends* to speak. And why should those *Ears* hear any *tidings* of *Joy* in *Death*, who could never abide to hear the glad *tidings* of the *Gospel* in this *Life*; The *Ear* can minister no *comfort*.

Then she intimates her grief unto the *Tongue*: *O Tongue*, who wast wont to brag it out with the *bravest*, where are now thy big and daring *words*? now (in my greatest

greatest need) canst thou *speake* nothing in my defence? Canst thou neither *daunt* these Enemies with *treatning words*, nor *entreat* them with *fair speeches*? Alas, the *Tongue* two days ago lay *speechless*! it cannot in his greatest extremity either *call for a little drink*, or desire a Friend to take away with his finger *the slegm* that is ready to choak him.

Finding here no *hope of help*, she speaks unto the *Feet*; Where are ye, O *Feet*, which sometime were so nimble in *running*, can you carry me no where out of this dangerous place? the *Feet* are stone-dead already: if they be not *stirred*, they cannot *stir*.

Then she directs her Speech unto her *Hands*: O *Hands*, who have been so often approved for *Manhood*, in *peace* and *war*, and wherewith I have so often defended my self, and offended my Foes; never had I more need than now. *Death* looks me *grim* in the face, and kills me: *Hellish Fiends* wait about my Bed to devour me: help now, or I perish for ever. Alas, the *Hands* are so weak, and do so tremble, that they cannot reach to the *Mouth* a Spoonful of Supping to relieve languishing Nature.

The *wretched Soul* seeing her self thus *desolate* and altogether destitute of friends, help, and comfort, and knowing that within an *Hour* she must be in *everlasting pains*, retires her self to the *Heart* (which of all Members is *primum vivens*, and *ultimum*

mum moriens) from whence she makes this doleful lamentation with her self.

O miserable *Caitiff* that I am! *How do the sorrows of Death compass me! How do the floods of Belial make me afraid!* Now have indeed the *snare* both of the *first* and *second death* overtaken me at once. O how suddenly hath *Death* stollen upon me *with insensible degrees!* like the *Sun* which the *Eye* perceives not to move, though it be most swift of motion. How doth *Death* wreak on me his *spite* without *pity!* The God of *mercy* hath utterly forsaken me; and the Devil, who knows no mercy, waits for to take me. How often have I been warned of this *doleful Day* by the faithful Preachers of God's Word, and I made but a *Jest* thereat? What profit have I now of all my *Pride*, *fine House*, and *brave Apparel?* What's become of the *sweet Relish* of all my *delicious Fare?* all the *worldly Goods* which I so carefully gathered, would I now give for a good Conscience, which I so carelessly neglected! and what *Joy* remains now of all my former *fleshy Pleasures*, wherein I placed my chief delight? those *foolish Pleasures* were but deceitful Dreams, and now they are past, like vanishing shadows; but to think of those *External Pains*, which I must endure for those short Pleasures, pains me as Hell before I enter into Hell. Yet justly I confess, as I have deserved, I am served, that being made after God's Image, a reasonable Soul, able to judge of mine own Estate and

The doleful lamentation of the reprobate Soul at the point of death.

2 Sam. 22.5

and having *Mercy* so often offered, and I intreated to receive it; I neglected *God's Grace*, and preferred *the Pleasures of sin* before the religious care of *pleasing God*: lewdly spending my short time, without considering what *Accounts* I should make at my *last end*. And now all the *Pleasures* of my Life, being put together, counter-vail not the least part of my present *Pains*: My *Joys* were but *momentary*, and gone before I could scarce enjoy them: My *Miseries* are *eternal*, and never shall know end. O that I had spent the *Hours* that I consumed in *carding, dicing, playing, and other vile Exercises*, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my sins*, in *fasting, watching, praying, and in preparing my Soul*, that I might have now departed in the *assured hope* of everlasting *Salvation*! O that I were now to begin my Life again, how would I condemn *the world, and the vanities thereof*! How religiously, and purely would I lead my Life! How would I frequent the *Church*, and sanctifie the *Lord's Day*! If *Satan* should offer me all the treasures, pleasures, and promotions of this World, he should never intice me to forget these *Terrors of this last dreadful Hour*. But, O corrupt *Carcase* and *sinking Carrion*! How hath the Devil deluded us, and how have we served and deceived each other, and pulled swift *Damnation* upon us both? Now is my case more miserable than the *Beast* that perissheth in a *Ditch*:

For

For I must go to answer before the *Judgment seat of the righteous Judge of Heaven and Earth*, where I shall have none to speak for me; and these wicked Fiends, who are privy to all my evil deeds, will accuse me, and I cannot excuse my self. My own heart already condemns me, I must needs therefore be damned before his *Judgment-seat*; and from thence be carried by these *Infernal Fiends*, into that horrible Prison of endless torments and utter darkness, where I shall never more see light, that first most excellent thing that God made. I who gloried heretofore in being a *Liber-tine*, am now inclosed in the very claws of Satan, as the trembling *Partridge* is within the griping talons of the ravenous *Faulcon*. Where shall I lodge to night, and who shall be my Companions? O horror to think! O grief to consider! O cursed be the day wherein I was born, and let not the day wherein my Mother bare me be blessed. Cursed be the Man that shewed my Father, saying, A Child is born unto thee, and comforted him. Cursed be that man, because he slew me not. O that my Mother might have been my Grave, or her Womb a perpetual Conception! How is it that I came forth of the Womb to endure these hellish sorrows! and that my days should thus end with eternal shame? Cursed be the day that I was first united to so lewd a body: O that I had but so much favour, as that I might never see thee more! Our parting is bitter and doleful, but our meeting again,

to receive at that dreadful Day, *the fulness* of our deserved vengeance, will be far more terrible and intolerable. But what mean I thus (by too late lamentation) to seek to prolong time? My last hour is come, I hear the heart-strings break; this filthy house of clay falls on my head, here is neither hope, help, nor place of any longer abiding. And must I needs be gone? thou filthy Carcass; O filthy Carcass, with fare ill, fare well, I leave thee. And so all trembling she cometh forth; and forthwith is seized upon by *Infernal Fiends*, who carry her with a violence, *torrenti simili*, to the bottomless Lake that burneth with fire and brimstone, where she is kept as a Prisoner, in torments, till the general Judgment of the great Day.

Rev. 21. 8.

Jude 5. 6.

1 Pet. 3. 19.

The loathsome Carcass is afterwards laid in the Grave. In which action, for the most part, *the dead bury the dead*; that is, they who are dead in sin, bury them who are dead for sin. And thus the godless and unregenerate worldling, who made Earth his Paradise, his Belly his God, his Lust his Law; as in his life he sowed vanity, so he is now dead, and reapeth misery. In his prosperity he neglected to serve God; in his adversity God refuseth to save him: And the Devil, whom he long served, now at length pays him his wages. Detestable was his life, damnable his death: The Devil bath his Soul, the Grave bath his Carcass; in which Pit of Corruption, Pen of Death, and Dungeon of Sorrow, let us leave the miserable

Caitiff,

Caitiff, rotting with his mouth full of Earth, his belly full of Worms, and his carcass full of Stench; expecting a fearful Resurrection when it shall be re-united with the Soul, that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the Soul and Body in Death, which is but cursedness in part: Now follows the fulness of cursedness, which is the misery of the Soul and Body after Death.

*Meditations of the misery of man after Death,
which is the fulness of Cursedness.*

THE fulness of cursedness (when it falls upon a Creature, not able to bear the brunt thereof) presseth him down to that bottomless (a) deep of the endless^b wrath of *Almighty God*; which is called the^c *damnation of hell*. This fulness of cursedness is either particular or general.

Particular, is that which in a less measure of fulness lighteth upon the ^d Soul immediately as soon as she is separated from the Body. For, in the very *instant* of dissolution, she is in the sight and presence of God, For when she ceaseth to see with the organ of *fleshy eyes*, she seeth after a *spiritual manner*, like Stephen, who ^e saw the glory of God, and Jesus standing at his right hand: or as a man, who being born blind, and miraculously restored to his sight should see the Sun, which he never saw before. And thereby the testimony of her own

• Luke 8.

28.816.23

61 Theat. i

19. THIS DAY

6 MAR 23 1964

d' Luk. i 6.

22. 23.

† Pet. 3. 19.

Jude ver. 6

Acts 7:5.

a Postquam
 anima de
 corpore est
 egressa, subi-
 to iudicium
 Christi de se
 latum cog-
 noscit. Aug. l.
 3. de anim. &
 ejus Orig. c.
 4. Hier. Ep.
 ad Pannat.
 b Anima
 damnata
 continuo
 invaditur à
 dæmonibus,
 qui crudelif-
 simè eam ra-
 pientes ad
 infernum
 deducunt.
 Cyril. Alex.
 in Orat. de
 exit. anim.
 Matt. 5. 34.
 & 23. 21.
 Luke 12. 20.
 Luke 16. 22.
 23.
 1 Pet. 3. 19.
 Jude ver. 6.
 Luke 16. 24.
 c 2 Pet. 2. 9.
 Jude ver. 7.
 Rev. 11. 18.
 d Joh. 5. 28,
 29.
 Rev. 20. 13.
 e Mat. 24. 29.
 Luk. 21. 24.
 25.

Conscience, Christ the righteous Judge, who knoweth all things, makes her by his om- nipresent power, to understand the doom and judgment that is due unto her sins, and what must be her eternal ^a state. And in this manner standing in the sight of Hea- ven, not fit for her uncleanness to come into Heaven, she is said to stand before the Throne of God. And so forthwith she is ^b carried by the evil Angels, who came to fetch her with violence into hell, where she is kept as in a prison, in ever- lasting pains and chains, under darkness, unto the Judgment of the great Day: But not in that extremity of torments which she shall finally receive at the last Day.

The general fulness of cursedness is in a ^c greater measure of fulness, which shall be inflicted upon both thy ^d soul and body, when (by the mighty power of *Christ the supreme Judg of heaven and earth*) the one shall be brought out of *hell*, and the other out of the *grave*, as *Prisoners* to receive their dreadful doom, according to their evil deeds. How shall the *Reprobate* by the roaring of the Sea, the quaking of the *earth*, the trembling of the ^e *Powers* of hea- ven, and terrours of *heavenly signs*, be driven at the worlds end to their wits end! Oh, what a woful salutation will there be, betwixt the damned Soul and Body, at their re-uniting at that terrible Day!

O sink of sin, O lump of filchiness, (will the Soul say unto her Body) how am I compelled to re-enter into thee, not as

into

into an habitation to rest, but as a Prison to be tormented together! how dost thou appear in my sight like *Jephthah's Daughter*, to my greater torment! Would GOD thou hadst perpetually rotted in the grave, that I might never have seen thee again! How shall we be confounded together, to hear before God, Angels, and Men, laid open all those secret sins, which we committed together! Have I lost Heaven for the love of such a stinking Carrion? Art thou the flesh, for whose pleasures I have yielded to commit so many fornications? O filthy Belly, how became I such a Fool as to make thee my God! How mad was I for momentary joys, to incur these torments of eternal pains! *Te rocks and mountains, why skip ye so like Rams, Psalm 144. 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder throne; for the great day of his wrath is come, and who shall be able to stand? Rev. 8. 16, 17. Why tremblest thou thus, O Earth, at the presence of the Lord, and wilt not open thy mouth and swallow me up, as thou didst Korah, that I be seen no more?*

O damned furies! I would ye might without delay tear me in pieces, on condition, that you would tear me into nothing. But whilst thou art thus in vain bewailing thy misery, the Angels hale thee violently away from the brink of the grave; to some place near the Tribunal Seat of Christ, where being as a cursed Goat separated

The damned Souls apostrophe to the body at their second meeting.

Mat. 13. 41.

Mat. 25. 33.

(rated to stand beneath on Earth, as on the left hand of the Judge; Christ shall rip up all the benefits he bestowed on thee, and the torments he suffered for thee, and all the good deeds which thou hast omitted, and all the ungrateful villanies which thou didst commit against him and his holy Laws.

† Ansel. Meditar.

Within thee, thine own Conscience (more than a Thousand Witnesses) shall accuse thee; the Devils who tempted thee to all thy lewdness, shall on the one side testify with thy Conscience against thee; and on the other side, shall stand the holy Saints and Angels, approving Christ's Justice, and detesting so filthy a Creature; behind thee an hideous noise of innumerable fellow-damned Reprobates tarrying for thy company. Before thee † all the world burning in flaming fire; above thee an ireful Judge of deserved Vengeance, ready to pronounce his Sentence upon thee; beneath thee, the fiery and sulphureous mouth of the bottomless pit, gaping to receive thee. In this woful estate, to hide thy self will be impossible; (for on that condition, thou wouldst wish that the greatest Rock might fall upon thee) to appear will be intolerable, and yet thou must stand forth, to receive, with other Reprobates, this thy Sentence, † Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.

f Rev. 6. 16
17.
Bonavent.
Postil. Dom.
3. post Pent.
Serm. 2.

Depart from me] There is a separation from all joy and happiness.

Te

Ye cursed] There is a black and direful
Excommunication.

Into fire] There is the cruelty of *Pain*.

Everlasting] There is the perpetuity of
punishment.

Prepared for the Devil and his Angels] Here are thy infernal tormenting and tormented Companions.

O terrible Sentence! from which the condemned cannot escape; which being pronounced, cannot possibly be withstood: against which a man cannot except, and from which a man can no where appeal: so that to the damned nothing remains but hellish torments, which knows neither ease of pain, nor end of time. From this Judgment-seat thou must be thrust by Angels (together with all the damned Devils and Reprobates) into the bottomless lake of utter darkness, that perpetually burns with fire and brimstone. Whereunto as thou shalt be thrust, there shall be such weeping, woes, and wailing, that the cry of the company of Korah, Dathan and Abiram, when the earth swallowed them up, was nothing comparable to this howling; nay, it will seem unto thee an Hell before thou goest into Hell, but to hear it. Into which bottomless lake after that thou art once plunged, thou shalt ever be falling down, and never meet a bottom; and in it thou shalt ever lament, and none shall pity thee; thou shalt always weep for pain of the fire, and yet gnash thy teeth, for the Extremity of Cold; thou shalt weep to think that thy miseries are past

Rev. 21. 8.

Bonavent,

remedy: thou shalt weep to think, that to repent is to no purpose: thou shalt weep to think, how for the shadows of short pleasures thou hast incurred these sorrows of eternal pains: thou shalt weep to see *how* that weeping it self can nothing prevail; yea, in weeping, thou shalt weep more tears than there is water in the Sea, for the water of the Sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lascivious eyes shall be afflicted with sights of ghastly Spirits, thy curious Ears shall be affrighted with hideous noise of howling Devils, and the gnashing teeth of damned Reprobates; thy dainty Nose shall be cloyed with noisom stench of Sulphur; thy delicate Taste shall be pined with intolerable hunger; thy drunken Throat shall be parched with unquenchable thirst, thy Mind shall be tormented to think how for the love of abortive pleasures, which perished ere they budded, thou so foolishly lost Heavens Joys, and incurredst Hellish Pains, which last beyond Eternity. Thy Conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered the Remission of sins, and the Kingdom of Heaven freely unto thee, if thou wouldest but Believe and Repent; and how easily thou mightest have obtained mercy in those days; how near thou wast many times to have repented, and yet didst suffer the Devil and the World to keep thee still in impenitency, and how the day of mercy

cy is now past, and will never dawn again.

How shall thy understanding be racked to consider, how for momentany Riches thou hast lost *eternal Treasure*, and changed Heavens felicity for Hells misery; where every part of thy Body, without intermission of pain, shall be continually tormented alike.

In these Hellish Torments, thou shalt be for ever *deprived of the beatifical sight of GOD, wherein consisteth the sovereign good and life of the soul*. Thou shalt never see Light, nor the least sight of Joy, but lie in a perpetual Prison of utter Darkness, where shall be no Order, but Horrour; no Voice, but of Blasphemers and Howlers; no Noise, but of Torturers and tortured; no Society, but of the Devil and his Angels, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee: Where shall be punishment, *without Pity*; misery, *without mercy*; sorrow, *without succour*; crying, *without comfort*; mischief, *without measure*; torment, *without ease*; where the worm dieth not, and the fire is never quenched; where the wrath of God shall seize upon the Soul and Body, as the flame of fire doth on the lump of Pitch or Brimstone. In which flame thou shalt ever be burning, and never consumed; ever dying, and never dead; ever roaring in the pangs of Death, and never rid of those pangs, nor knowing end of thy

Matt. 9.

thy pains. So that after thou hast endured them so many thousand years as there are *grass on the earth, or sands on the sea-shore*, thou art no nearer to have an end of thy torments, than thou wast the first day that thou wast cast into them; yea, so far are they from *ending*, that they are ever but *beginning*. But if after a *thousand times* so many thousand years, thy damned Soul could but conceive a hope that those her torments should have an end, this would be some comfort, to think that at length an end will come; But as oft as the *Mind* thinketh of this word *Never*, it is as another Hell in the midst of Hell.

This thought shall force the damned to cry *ai ai*, as much as if they should say *ai dei, ai dei*, O Lord, not ever, not ever, torment us thus. But their *Consciences* shall answer them as an *Eccho*, *dei dei*, ever, ever. Hence shall arise their doleful *ai*, *wo* and *alas* for evermore.

This is that *second Death*, the general perfect fulness of all cursedness, and misery, which every damned Reprobate must suffer, so long as GOD and his *Saints* shall enjoy *bliss* and *felicity* in heaven for evermore.

Thus far of the misery of Man in his state of *corruption*, unless he be renewed by *Grace* in Christ.

Now followeth the knowledg of Man's self, in respect of his state of *Regeneration* by Christ.

Meditations of the State of a Christian reconciled to God in Christ.

NOW let us see how happy a Godly man is in his state of renovation, being reconciled to God in Christ.

The godly Man, whose corrupt Nature is renewed by grace in Christ, and become a new creature, is blessed in a threefold respect. First, in his Life. Secondly, in his Death. Thirdly, after Death.

1. His blessedness during his Life is but in part, and that consists in seven things.

1. Because he is conceived of the ^h Spirit in the womb of his Mother the Church, and is ^b born not of blood, nor of the will of the flesh, nor of the will of man, but of God, who in Christ is his ⁱ Father. So that the ^k Image of God his Father is renewed in him every day more and more.

2. He hath, for the Merits of Christ's Sufferings, all his sins, original and actual, with the guilt and punishment belonging to ^l them, freely and fully forgiven unto him. And all the ^m righteousness of Christ as freely and fully imputed unto him: and so ⁿ God is reconciled unto him, and ^o approveth him as righteous in his sight and account.

3. He is freed from Satan's ^p bondage; and is made a ^q brother of Christ, a ^r fellow-heir of his Heavenly Kingdom, and a ^s spiritual King and Priest, to offer up ^t spiritual sacrifices to God by Jesus Christ.

g John 3. 5.

h John 1. 1.

i Gal. 4. 6, 7.

2 Cor. 9. 8.

k Eph. 4. 2, 3.

13.

Col. 3. 10.

l Rom 4. 8, 25.

Rom. 8. 1, 2.

1 Pet. 2. 24.

m Rom. 4. 5.

19.

n 2 Cor. 5. 19.

o Rom. 8. 33.

24.

p Acts 16. 18.

Eph. 2. 2.

q John 20. 17.

r Rom 8. 20.

Rom. 8. 17.

s Rev. 1. 6.

t 1 Pet. 2. 5.

Mat. 3. 17.

4. God spareth him as a Man spareth his own Son that serveth him. And this sparing consists,

1. Not taking notice of every fault, but bearing with his infirmities, *Exod. 34. Verse 6, 7.* A loving Father will not cast his Child out of doors in his Sickness.

2. Not making his punishment when he is chastened, as great as his deserts, *Psal. 103. 10.*

3. Chastning him moderately, when he seeth that he will not by any other means be reclaimed, *2 Samuel 7. Verse 14, 15. 1 Cor. 11. 32.*

In < 4. Graciously accepting his Endeavours, notwithstanding the imperfection of his obedience, and so preferring the willingness of his mind before the worthiness of his work, *2 Cor. 8. 12.*

5. Turning the curses which he deserved, to crosses and fatherly corrections; yea, all ^a things, all ^b calamities of this life, ^c Death it self, yea, his ^d very sins unto his good.

5. God gives him his Holy Spirit.

Which 1. ^e Sanctifieth him by Degrees throughout; ^f so that he doth more and more die to sin, and live to righteousness.

2. Assures him of his ^g Adoption, and that

^a Rom. 8. 28.

^b Psal. 89.

31, 33.

Psal. 119. 71.

Heb. 12. 10.

2 Cor. 12. 7.

^c 1 Cor. 15.

54, 55.

Heb. 2. 14, 15

^d Luke 22.

31, 32.

Pf. 51. 13, 14.

Rom. 5. 20,

21.

^e 1 Thes. 5.

23.

^f Rom. 8. 5,

10.

^g Rom. 8. 16.

Which

that he is by Grace the Child of God.

3. *Encourageth* him to come with ^a boldness and confidence into the presence of God.

^a Heb. 4. 16.
Eph. 3. 12.

4. *Moveth* him without fear to say unto him, ^b *Abba Father*.

^b Gal. 4. 6.
Rom. 8. 15, 16.

5. *Poureth* into his heart the gift of *sanctified Prayer*.

6. *Perswadeth* him, that both he and his Prayers are accepted and heard of God for Christ his *Mediators* sake.

7. Fills him with { 1. ^c *Peace of Conscience*.
2. ^d *Joy in the holy Ghost*; in comparison whereof all earthly joys seem vile and vain unto him.

^c Rom. 5. 1.
& 14. 17.
^d Rom. 14. 17.
^e Psal. 8. 5,
&c.
Heb. 2. 7, 8.
^f Rom. 14. 14.

6. He hath a recovery of his ^e sovereignty over the creatures, which he lost by *Adam's* fall: and from thence ^f free Liberty of using all things which God hath not ^g restrained, so that he may use them with a good ^h conscience. For to all things in *Heaven* and *Earth* he hath a sure ⁱ title in this life; and he shall have the *Plenary* and peaceable ^k possession of them in the life to come. Hence it is that all *Reprobates* are but usurpers of all that they possess, and have no ^l place of their own but *Hell*.

¹ Tim. 4. 2.
&c.
² 1 Cor. 9. 19, 20.
³ 1 Cor. 9. 22, 23.
Heb. 1. 7.
⁴ 1 Cor. 3. 22.
⁵ Mat. 25. 34.
⁶ 1 Pet. 1. 4.
⁷ Act. 1. 25.

7. He hath the assurance of God's Fatherly care and protection day and night over him; which care consists in three things:

^a Mat. 6. 32.

² Cor. 12. 14.

Psal. 23.

Psal. 34. 9, 10.

^b Heb. 1. 14.

Psal. 34. 7.

Psal. 91. 11.

^c Isa. 4. 5.

^d Job 1. 10.

^e Psal. 34. 15.

Gen. 7. 1.

^f Psal. 34. 19.

1. In ^a providing all things necessary for his Soul and Body concerning this life, and that which is to come ; so that he shall be sure ever, either to have enough, or patience to be content with that he hath.

2. In that God gives his *Holy Angels* as ^b *Ministers* a charge to attend upon him always for his good ; yea, in danger, to pitch their Tents about him for his safety, where ever he be : Yea, GOD's protection shall defend him as a ^c *cloud by day, and as a pillar of fire by night* : and his providence ^d *shall hedge him from the Power of the Devil.*

3. In that ^e *the eyes of the Lord are upon him, and his ears continually open, to see his state, and to hear his complaint ; and in his good time* ^f *to deliver him out of all his troubles.*

Thus far of the blessed Estate of the Godly and Regenerate Man in this life. Now of his blessed Estate in Death.

2. *Meditations of the blessed Estate of a Regenerate Man in his Death.*

WHEN GOD sends Death as his Messenger, for the Regenerate Man, he meets him half the way to heaven, for

for his ^a conversation, and ^b affection is there before him, *Death* is neither strange nor fearful unto him. Not strange, because he (^c) *died daily*; not fearful, because whilst he lived, he was dead; and his life was ^d *hid with God in Christ*. To die, unto him therefore, is nothing else in effect, but (^e) *to rest from his labour in this world, to go ^f home to his ^g Fathers house, unto the ^h City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the first born, to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant*. Whilst his body is sick, his mind is sound; for God ⁱ *maketh all his bed in his sickness*, and strengtheneth him with Faith and Patience upon his bed of sorrow: And when he begins to enter into the way of all the World, he giveth (like ^k *Jacob, Moses, and Joshua*) to his Children and Friends godly Exhortations and Counsels to serve the true God, to worship him truly all the days of their life. His blessed Soul breatheth nothing but *blessings*, and such speeches as savour a *sanctified spirit*. As his outward man *decayeth*, so his inward man *increaseth* and waxeth stronger. When the speech of his Tongue faltereth, the sighs of his heart speak louder unto God; when the sight of the eyes faileth, the *Holy Ghost* illuminates him inwardly with abundance of *spiritual light*. His soul feareth not, ^l but is bold to go out of the Body,

^a Phil. 3. 20.

^b Col. 3. 2.

^c 1 Cor. 13. 1.

^d Col. 3. 3.

^e Rev. 14. 13.

^f 2. Cor. 5. 6.

^g Joh. 14. 2.

^h Heb. 12.

22, &c.

ⁱ Psal. 41. 3.

^k Gen. 49.

^l 2 Cor. 5. 8.

and

and to dwell with her Lord. He sigheth out with Paul, ^a Cupio dissolvi, I desire to be dissolved, and to be with Christ. And with David, ^b As the heart panteth after the water-brooks, so panteth my Soul after thee, O God. My soul thirsteth for God, for the living God? when shall I come and appear before God. He prayeth with the Saints, ^c How long, O Lord, which art holy and true? ^d Come Lord JESUS, come quickly. And when the ^e appointed time of his dissolution is come, knowing that he goeth to his ^f Father and Redeemer in the peace of a good Conscience, and the assured perswasion of the forgiveness of all his sins, in the blood of the Lamb, he sings with blessed old Simeon his ^g Nunc dimittis; Lord, now lettest thou thy servant depart in peace, &c. And surrenders up his Soul, as it were with his own hands, into the hands of his heavenly Father, saying with David, ^h Into thy hands, O Father, I commend my soul, for thou hast redeemed me O Lord, thou God of truth. And saying with Stephen, ⁱ Lord Jesus receive my spirit. He no sooner yields up his sacred Ghost, but immediately the ^k holy Angels, who attended upon him from his Birth, unto his Death, ^l carry and accompany his Soul into Heaven, as they did the Soul of Lazarus into Abraham's bosom, which is the ^m Kingdom of heaven, whither only good Angels and good works do accompany the Soul; the one to deliver their ⁿ charge, the other to receive their ^o reward.

The

^a Phil. 1. 23.^b Psal. 42. 2.^c Rev. 6. 10.^d Rev. 22. 10.^e Job 14. 5.^f Ps. 31. 5.^g Luk. 2. 29.^h Ps. 37. 37.ⁱ Isa. 57. 2.^j Psal. 31. 5.^k Acts 7. 59.^l Mat. 18.

10.

Acts 12. 15.

& 27. 23.

^m Luke 16.

22.

ⁿ Mat. 8. 11.

Luk. 13. 28.

Acts 15. 10,

11.

Eph. 1. 10.

Heb. 11. 9.

10, 16. and

12. 22, 23.

Luke 19. 9.

and 9. 31.

^o Ps. 91.

11.

Heb. 1. 14.

^p Rev. 14. 13.

and 22. 12.

The Body in convenient time, as the sanctified ^a Temple of the Holy Ghost, the ^b Members of Christ, nourished by his ^c Body, the ^d price of the blood of the Son of God, is by his fellow Brethren reverently laid to ^e sleep in his grave, as in the Bed of Christ, in an assured hope to ^f awake in the Resurrection of the Just, at the last Day, to be partaker with the Soul of life and glory everlasting. And in this respect not only the Souls, but the very Bodies of the Faithful also are termed blessed.

Thus far of the Blessedness of the Soul and Body of the regenerate Man in death. Now let us see the Blessedness of his Soul and Body after death.

3. Meditations of the Blessed Estate of the Regenerate Man after Death.

This Estate hath Three Degrees.

1. From the Day of Death to the Resurrection.

2. From the Resurrection to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the regenerate Man hath yielded up his Soul unto Christ, the holy Angels take her into their Custody, and immediately ^g carry her into Heaven, and there present her ^h before Christ, where she is crowned with a ⁱ Crown of righteousness and glory; not which she hath deserved by her good works, but which God hath

a 1 Cor. 6. 19.

b 1 Cor. 6. 15.

c Mat. 26. 26.

d 1 Cor. 6. 20.

e 1 Pet. 1. 19.

f 1 Thes. 4. 14.

Act. 7. 6.

and 8. 2.

g Dan. 12. 2.

Joh. 5. 28. 29.

Luke 14. 14.

i 1 Thes. 4.

16, 17.

Rev. 14. 13.

g Luk. 16. 22.

h Heb. 1. 14.

and 12. 24.

i 2 Tim. 4. 8.

Rev. 2. 10.

1 Pet. 5. 4.

hath promised of his free *goodness* to all those who of love have in this life unfeignedly served him, and sought his glory.

Oh, what joy will it be to thy Soul! which was wont to see nothing but *misery* and *sinners*, now to behold the face of the *God of glory*; yea, to see Christ welcoming thee, as soon as thou art presented before him by the holy *Angels*, with an *Euge*, *bone serve!* *well done*, and *welcome*, *good and faithfull servant*, &c. enter into thy *Masters joy*. And what joy will this be, to behold *thousand thousands* of *Cherubims*, *Seraphims*, *Angels*, *Thrones*, *Domitions*, *Principalities*, *Powers*? All the holy *Patriarchs*, *Priests*, *Prophets*, *Apostles*, *Martyrs*, *Confessors*, and all the *Souls* of thy *Friends*, *Parents*, *Husbands*, *Wives*, *Children*, and the rest of *God's Saints*, who departed before thee in the true Faith of Christ, standing before *God's Throne* in *bliss* and *glory*? If the *Queen of Sheba*, beholding the glory and attendance given to *Solomon*, as it were *ravished* therewith, brake out and said; *Happy are thy men*, *happy are these thy servants* which stand ever before thee and hear thy *wisdom*! How shall thy soul be *ravished* to see her self by *grace* admitted to stand with this glorious *Company*! to behold the blessed face of Christ, and to hear all the *Treasures* of his *Divine Wisdom*! How shalt thou rejoyce to see so many *thousand thousands* welcoming thee into their *Heavenly Society*! for as they all *rejoyced* at thy *Conversion*, so will

Col. 1. 6.
Ephes. 1. 22.

2 King. 10. 8.

Luke 15.

will they now be much more joyful to behold thy Coronation : and to see thee receive thy Crown, which was laid up for thee against thy coming. For there the Crown of Martyrdom shall be put on the head of a Martyr, who for Christ's Gospel-sake endured Torments ; the Crown of Virginity on the Head of a Virgin, who subdued Concupiscence ; the Crown of Piety and Chastity on the head of them, who sincerely professed Christ, and kept their wedlock-bed undefiled ; the Crown of good works on the good Alms-giver's head, who liberally relieved the Poor ; the Crown of incorruptible glory on the head of those Pastors, who by their preaching and good example, have converted Souls from the corruption of sin, to glorifie God in holiness of life. Who can sufficiently expresse the rejoycing of this heavenly company, to see thee thus crowned with glory, arrayed with the shining robe of righteousness, and to behold the Palm of Victory put into thy hand ? Oh, what gratulation will there be, that thou hast escaped all the miseries of the World, the snares of the Devil, the pains of Hell, and obtained with them thy eternal rest and happiness ? For there every one joyeth as much in another's happiness, as in his own, because he shall see him as much loved of God as himself. Yea, they have as many distinct joys, as they have co-partners of their joy. And in this joyful and blessed state, the Soul resteth with Christ

1 Tim. 4. 8.

Rev. 7. 9.

Rev. 7. 9.

Christ in Heaven, till the Resurrection; when as the number of *her* fellow servants and brethren be fulfilled, which the Lord termeth but a little season.

The second degree of Man's Blessedness after Death, is from the Resurrection to the pronouncing of the final Sentence. For at the last day,

1. The Elementary Heavens, Earth, and all things therein, shall be ^a Dissolved, and purified with Fire.

2. At the ^b sound of the last Trumpet, or voice of Christ the Archangel, the very same Bodies, which the *Elect* had before (though turned to dust and earth) shall arise again. And in the same instant, every Man's Soul shall re-enter into his own Body by vertue of the ^c resurrection of Christ their Head, and be ^d made alive, and rise out of their Graves, as if they did but awake out of their beds; and howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes, yet shall the *Elect* find it true at that day, that not an hair of their head is perished.

3. They shall come forth out of their Graves, like so many Josephs out of prison, or Daniels out of the Lyons Den, or Jonahs out of the Whale's belly.

4. All the Bodies of the *Elect* being thus made alive, shall arise in that ^e perfection of Nature, whereunto they should have attained by their natural temperament, if no impediment had hindred; and in that vigor of age, that a perfect Man is at about

^a 2 Pet. 3.

10, 12, 13.

^b 1 Cor. 15.

52.

1 Theff. 4.

16.

Joh. 5. 28.

Ezek. 37. 7.

8, &c.

^c Rom. 8. 11.

Phil. 3. 10,

11

1 Theff. 4.

14.

^d Rom. 5. 17.

1 Cor. 15.

22.

Mat. 19. 30.

1 Theff. 4.

14.

Dan. 6. 23.

Par est po-

testas Dei

ad instituen-

dos. & resti-

tuendos ho-

mines.

Athenagor.

^e Isa. 65. 20.

bout 33 years old, each in their ^a proper sex. Whereunto Divines think the Apostle alludeth, when he saith, ^b Till we all come unto a perfect man, unto the measure of the age (or stature) of the fulness of Christ. Whatsoever imperfectiⁿ was before in the body, (as blindness, lameness, crookedness) shall then be done away. Jacob shall not halt, nor Isaac be blind, nor Leah bleer-ey'd, nor Mephibosheth be lame; for if David would not have the blind and lame to come into his house, much less will Christ have blindness and lameness to dwell in his heavenly Habitation. Christ made all the blind to see, the dumb to speak, the deaf to hear, the lame to walk, &c. that came to him to seek his grace on earth: much more will he heal all their imperfections, whom he will admit to his glory in Heaven. Among those Tribes, there is not one feeble, but the lame man shall leap as an Hart, and the dumb man's tongue shall sing: And it is very probable, that seeing God created our first Parents, not infants, or old men, but of a perfect age or stature: the ἀνάστασις, or new Creation from Death, shall every where be more perfect than the πλάσις, or first frame of man, from which he fell into the state of the Dead. Neither is it like that infancy, being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The Bodies of the Elect being thus raised, shall have four most excellent and supernatural qualities: For,

1. They

^a Tertul. de Resurrect. c. 6. Hier. Epist. 27 & 61. Aug. lib. 12. de civit. Dei cap. 17. & omnes Theologi in 4. Sent. dist. 1. 41.
^b Eph. 4. 13. Ita communiter credunt Theologi in 4. Sent. dist. 44. Vide Aug. de Civit. Dei lib. 22. c. 15. & 16.

Psal. 105. 37.
Isa. 35. 6.

1 Cor. 15. 43.

1 Cor. 15. 41.

Isa. 65. 20.

Aug. Ench.

cap. 90.

4 Mat 13 43.

Luke 9. 31.

1 Thef. 4. 17.

6 Exod. 34. 29

c Mat. 17. 2.

d Act. 6. 15.

1 Sam. 18. 4.

Hest. 6. 4.

1. They shall be raised in *Power*, whereby they shall for ever be freed from all wants and weaknesses, and enabled to continue without the use of *Meat, Drink, Sleep*, and other former helps.

2. In *incorruption*, whereby they shall never be *subject* to any manner of *Imperfections, Blemish, Sickness, or Death*.

3. In (a) *Glory*, whereby their *bodies* shall *shine* as bright as the *Sun* in the *Firmament*, and *which* being made *transparent*, their *Souls* shall *shine through*, far more *glorious* than their *Bodies*. Three *glimpses* of *which* *glory* were seen: First, In ^b *Moses's* face: Secondly, In the ^c *Transfiguration*: Thirdly, In *Stephen's* ^d countenance. Three *Instances* and *Assurances* of the *glorification* of our *Bodies* at that *glorious* Day. Then shall *David* lay aside his *Shepherd's* *Weed*, and put on the *Robe* of the *King's* *Son* *Jesus*, not *Jonathan's*. Then every true *Mordecai*, (who mourned under the *Sackcloth* of this corrupt *Flesh*) shall be arrayed with the *King's* *Royal* *Apparel*, and have the *Crown* *Royal* set upon his *Head*, that all the *World* may see *how* it shall be done to him whom the *King* of *Kings* delighteth to honour. If now the rising of one *Sun* makes

makes the morning so glorious ; how glorious shall that Day be when innumerable Millions of Millions of bodies of Saints and Angels shall appear more glorious than the brightness of the Sun ! the body of Christ in glory surpassing all.

4. In^c Agility, whereby our bodies shall be able to ascend and meet the Lord at his glorious coming in the Air, as Eagles flying unto their Blessed Carcass. To this Agility of the Saints glorious Bodies, the Prophet alludes, saying, ^e They shall renew their Strength : They shall mount up with wings as Eagles : They shall run and not be weary : They shall walk and not faint. And to this state may that saying of Wisdom be referred ; In the time of their Vision, they shall shine, and run too and fro, as sparks amongst the stubble.

And in respect of these four Qualities, ^g Paul calleth the raised bodies of the Elect, Spiritual ; for they shall be spiritual in qualities, but the same still in substance.

And howsoever sin and corruption make a man in this state of Mortality lower than Angels ; yet surely when God shall thus Crown him with glory and honour, I cannot see how man shall be any thing inferiour to Angels : For, are they Spirits ? So is Man also in respect of his Soul ;
yea,

^e Ubi volet spiritus, ibi erit & corpus. August.

Mat. 24. 28.

^f Isa. 40. 31.

Wisd. 3. 7.

^g 1 Cor. 15. 46
Spiritalia post resurrectionem erunt corpora, non quia corpora esse desistant, sed quia spiritu vivificante subsistunt.
Aug. lib. 13. de civit. Dei cap. 22.
Psal. 8. 5.

Phil. 3. 21.

Heb. 2. 16.

Heb. 1. 14.

Psal. 91. 11.

* Jude ver. 6

† 2 Pet. 2. 4.

a 2 Pet. 3.

10, 11, 12.

b 1 Cor. 15. 51.

c Luk. 17. 31.

The Elect

Souls apostrophe to the Body, at their first meeting in the Resurrection.

Cant. 2. 14.

yea, more than this; they shall have also a spiritual body, *fashioned like unto the glorious body* of the Lord Jesus Christ, in whom Man's Nature is exalted by a personal Union, into the *Glory of the Godhead*, and individual Society of the *Blessed Trinity*; an Honour which he never vouchsafed *Angels*. And in this respect Man hath a Prerogative above them. Nay, they are but *Spirits* appointed to be *Ministers* unto the Elect: and as many of them, who at the first disdained this Office, and would not keep their * first standing, were for their pride † hurried into Hell. This lesseneth not the *Dignity of Angels*, but extols the greatness of *God's love to Mankind*.

But as for *all the Elect*, who at that second and sudden coming of Christ, shall be found *quick and living*, the * fire that shall burn up the corruption of the world, and the works therein, shall in a ^b moment, in the twinkling of an Eye, overtake them, as it ^c finds them, either grinding in the *Mill of Provision*, or walking in the fields of pleasure, or lying in the bed of ease; and so (burning up their dross and corruption) of *Mortal* make them *Immortal* bodies: and this change shall be unto them instead of Death.

Then shall the *Soul* with joyfulness greet her body, saying, O well met again my dear Sister. How sweet is thy voice! How comely is thy countenance having lain hid so long in the Clefts of the Rocks, and in the

the secret places of *the grave* ! thou art indeed an habitation fit, not only for me to dwell in, but such as the *H. Ghost* thinks meet to reside in, as *his Temple* for ever. The Winter of our affliction is now past ; the storm of our misery is blown over and gone. The Bodies of our Elect Brethren appear more *glorious* than the *Lily-flowers on the Earth*, the time of singing *Hallelujahs* is come, and the voice of the Trumpet is heard in the Land. Thou hast been my Yoke-fellow in the Lord's labours, and companion in persecutions and wrongs for *Christ* and *his Gospels sake* ; now shall we enter together into our Master's joy. As thou hast born with me the *Cross*, so shalt thou now wear with me the *Crown*. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, ay *blessed be that God !* who (when yonder *Reprobates* spent their whole time in pride, fleshly lusts, eating, drinking, and prophane vanities) gave us grace to join together in *watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the holy Communion, relieving the Poor, exercising (in all humility) the works of Piety to God, and walking conscientiously in the Duties of our calling towards men*. Thou shalt anon hear no mention of thy sins, for they are remitted and covered, but every *good work*, which thou hast done for the *Lord's sake*, shall be rehearsed, and rewarded.

Psalms 32. 1.

Chear

Dan. 9. 21.
&c.

Luke 21. 28.

Cant. 2. 1, 3.
Verse 17.

Luke 17. 34.
35, 36.

1 Theff. 4.
17.

1 Cor. 6. 1, 3.

1 Cor. 6. 2, 3.

Rev. 22. 12.
2 Cor. 9. 6.

1 Theff. 4.
17.

Chear up thy heart, for thy Judg is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold these glorious *Angels*, like so many *Gabriels* flying towards us, to tell us, *That the day of our Redemption is come*, and to convey us in the Clouds, to meet our Redeemer in the air. Lo, they are at hand: *Arise therefore, my Dove, my Love, my fair One, and come away.* And so like *Roes* or young *Harts*, they run with *Angels* towards Christ over the trembling Mountains of *Bether*.

6. Both *quick* and *dead* being thus *revived* and *glorified*, shall forthwith (by the *ministry of God's holy Angels*) be gathered from *all the quarters* and *parts of the world*, and caught up together in the Clouds, to meet the Lord in the Air, and so shall come with him, as a part of his glorious train, to judge the *Reprobates* and *evil Angels*. The *twelve Apostles* shall sit upon *twelve thrones* (next Christ) to judge the *twelve Tribes*, (who refused to hear the Gospel preached by their Ministry) and all the *Saints* (in honour and order) shall stand next unto them, as Judges also, to judge the *evil Angels* and *earthly-minded men*. And as every of them received grace in this life, to be more zealous of his glory, and more faithful in his service than others: so shall their glory and reward be greater than others in that Day.

The place whither they shall be gathered unto Christ, and where Christ shall sit in judgment, shall be in the Air, over the valley

Valley of Jehosaphat, by Mount Olivet, near unto Jerusalem, Eastward from the Temple as it is probable for four reasons.

1. Because the holy Scripture seems to intimate so much in plain words, (a) *I will gather all Nations into the valley of Jehosaphat, and plead with them there.* ^b *Cause thy mighty one to come down, O Lord, let the heathen be wakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen round about.* Jehosaphat signifieth, the Lord will judge. And this Valley was so called, from the great ^c victory which the Lord gave ^d Jehosaphat, and his people over the Ammonites, Moabites, and inhabitants of Mount Seir. Which victory was a type of the final victory, which Christ, the supreme Judge shall give his Elect over all their enemies in that place, at the last day, as all the Jews interpret it. See Zech. 14. 4, 5. Psalm 51, 1, 2, &c. all agreeing that the place shall be thereabouts.

2. Because that as Christ was thereabouts crucified, and put to open shame; so over that place his glorious Throne should be erected in the Air, when he shall appear in Judgment, to manifest his Majesty and Glory. For it is meet that Christ should in that place judge the World with righteous Judgment, where he himself was unjustly judged and condemned.

3. Because that seeing the Angels shall be sent to gather together the Elect from the four winds, from one end of heaven to the

E

other :

^a Joel. 3. 1.

2.

^b Ver. 11. 17.

^c 2 Chron.

30.

^d Near this valley was Mount Moriah, where Abraham sacrificed Isaac Gen. 22.

Jacob saw Angels ascending and descending on a ladder, Gen. 28. The Angel put up his Sword. and fire from heaven

burnt the sacrifice in Araunah's floor, 2 Sam.

24. Solomon builded the Temple.

2 Chro. 3. 1. Christ preached the Gospel, suffered his passion, and entered into his glory. Carth. in Gen. 28.

The Sea beyond Jordan towards Tyrus cutteth the midst of the World. And *Exech.* saith of Jerusalem, In medio gentium posui eam. That from *Sion*, as from a Center, the Law should be published to all Nations, and there all Nations shall be judged according to the Law.

Rom. 2. 12.

^b Acts 1. 11.

^c Richard. de Villa nova

Thom. in 1. Sent. dist.

47, 48.

^d Mat. 25. 31.

^e Jude v. 14.

Rev. 20. 11, 12.

Mat. 19. 28.

Hil. in Cant.

21. Anf. in

Mat. c. 25.

^f Psal. 145. 9.

Isa. 28. 21.

other; it is most probable, that the place whither they shall be gathered to, shall be near Jerusalem, and the Valley of *Jehoshaphat*; which (^a) *Cosmographers* describe to be in the midst of the superficies of the Earth; if the *termini à quibus* be the four parts of the world, the *terminus ad quem* must be about the Center.

4. Because the *Angels* told the Disciples, that as they saw ^b *Christ* ascend from Mount *Olivet*, which is over the Valley of *Jehoshaphat*, so he shall in like manner come down from heaven. This is the opinion of (^c) *Aquinas* and all the Schoolmen, except *Lombard* and *Alexander Hales*.

5. Lastly, When *Christ* is set in his glorious ^d *Throne*, and all the (^e) many thousands of his *Saints* and *Angels*, shining more bright than so many *Suns* in glory, sitting about him; and the Body of *Christ* in glory and brightness surpassing them all: the Reprobates being separate and remaining beneath upon the earth (for the right hand signifies a blessed, the left hand a cursed estate) *Christ* will first pronounce the sentence of *Absolution*, and bliss upon the *Elect*: First, because he will thereby increase the grief of the Reprobate that shall hear it. Secondly, to shew himself more prone to ^f *Mercy* than to *Judgment*. And thus from his *Throne of Majesty* in the Air, he shall (in the sight and hearing of all the World) pronounce unto his *Elect*, Come ye blessed of my Father, and inherit the King-

Kingdom prepared for you from the beginning of the world, &c.

Come ye] Here is our blessed Union with Christ, and by him with the whole Trinity.

Blessed] Here is our absolution from all sins, and our plenary Endowments with all Grace and Happiness.

Of my Father] Here is the Author, from whom by Christ proceeds our Felicity.

Inherit] Here is our Adoption.

The Kingdom] Behold our Birth-right and possession.

Prepared] See God's Fatherly Care for his chosen.

From the foundation of the World] O the free, Eternal, Unchangeable Election of God !

How much are those Souls bound to love God, who of his meer good will and pleasure chose and loved them, before they had done either good or evil.

For I was hungry, &c.] O the goodness of Christ, who takes notice of all the good works of his Children to reward them ! How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself : *Come ye to me, in whom ye have believed, before ye saw me,* and whom ye have loved and sought for with so much devotion, and through so many tribulations : *Come now, from labour to rest, from disgrace to glory; from the jaws of Death, to the joys of eternal Life;*

Ad pœnas
tardus Deus
est, & præ-
mia velox.
Mat. 25. 34.

Rom. 9. 3.

John 20. 29.
1 Pet. 1. 8.

Mat. 5. 11.

Psal. 27. 10.

Mat. 19. 29.

Joh. 20. 17.

2 Cor. 6. 18.

For my sake ye have been *railed upon, reviled and cursed*. But now it shall appear to all those cursed *Esaus*, that you are the true *Jacobs*, that shall receive your *heavenly Father's blessing*; and blessed shall you be. Your *fathers, mothers, and nearest kindred* forsook, and cast you off, for my *truths sake*, which you maintained; but now my *Father* will be unto you a *Father*, and you shall be his *sons and daughters* for ever. You were cast out of your *lands and livings*, and forsook all for my sake and the *gospels*; but that it may appear that you have not *lost your gain*, but *gained by your loss*, instead of an *earthly inheritance and possession*, you shall possess with me the *inheritance of my heavenly kingdom*; where you shall be for *love, sons; for birth-right, heirs; for dignity, kings; for holiness, priests*; and you may be bold to enter into the *possession thereof now*, because my *Father* prepared and kept it for you ever since the *first foundation of the world was laid*.

2 Tim. 4. 8.

1 Pet. 5. 4.

Rev. 4. 10.

Immediately after this sentence of *absolution and benediction*, every one receiveth his *crown*, which *Christ the righteous Judge* puts upon their heads, as the reward which he hath promised of his *Grace and Mercy*, unto the *Faith and good Works* of all them that *loved that his appearing*. Then every one taking his *crown* from his head, shall lay it down (as it were) at the *feet of Christ*; and prostrating themselves, shall with one heart and voice, in an heavenly sort and consort say, *Praise and*

and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wert killed, and hast redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore. Amen.

Then shall they sit in their Thrones and Orders, as Judges of the Reprobates, and evil Angels, by approving and giving testimony to the righteous sentence and judgment of Christ the supreme Judge.

After the pronouncing of the Reprobates sentence and condemnation, Christ will perform two solemn Actions.

1. The presenting of all the Elect unto his Father: Behold, O righteous Father, these are they whom thou gavest me, I have kept them, and none of them is lost. I gave them thy word, and they believed it, and the world hated them, because they were not of the world, even as I was not of the world. And now Father, I will that those whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me; and that thou hast loved them, as thou hast loved me.

2. Christ shall deliver up the Kingdom to God, even the Father; that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Prophet, and

1 Cor. 6. 1.
2, 3, &c.
Mat. 19. 13

John 17. 13.
14, 23, 24.

1 Cor. 15. 24.

supreme Head of the Church, he suppressed his *Enemies*, and ruled his faithful People by his Spirit, Word, and Sacraments. So that his *Kingdom of Grace* over his Church in this World ceasing, he shall rule immediately as he is God, equal with the *Father* and the *H. Ghost*, in his *Kingdom of Glory* for evermore. Not that the dignity of his Manhood shall be any thing diminished, but that the glory of his Godhead shall be more manifested; so that as he is God, he shall from thenceforth in all fulness, without all external means, rule all in all.

Psalm 47. 5.
6, 7, 8.

Rev. 19. 6, 7.

From this *Tribunal-seat* Christ shall arise, and with all his glorious company of *Elect Angels* and *Saints*, he shall go up triumphantly in order and array, unto the *Heaven of Heavens*, with such an heavenly noise and musick, that now may that song of *David* be truly verified, *God is gone up with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is King of all the earth, he is greatly to be exalted.* And that Marriage-song of *John*, *Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready. Allelujah; for the Lord God omnipotent reigneth.*

The Third and last degree of the blessed state of a Regenerate Man after Death, begins after the pronouncing of the Sentence, and lasteth eternally without all end.

Medi-

Meditations of the blessed estate of a Regenerate Man in Heaven, after he hath received his sentence of Absolution, before the Tribunal Seat of Christ, at the last day of Judgment.

Here my Meditation dazeleth, and my Pen falleth out of my hand; the one being not able to conceive, nor the other to describe that most excellent blis and eternal weight of glory (whereof *all the afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity, enjoy from that time that they shall be received with Christ as joint-heirs into that everlasting Kingdom of Joy.

2 Cor. 4. 17.
Rom. 8. 18.

Notwithstanding, we may take a scantling thereof, thus :

Rom. 8. 17.

The Holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after Death in four respects :

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of those Prerogatives.

1. Of the Place.

THE place is the *Heaven of Heavens*, or the *third Heaven* called *Paradise*, whither Christ (in his humane Nature) ascended *far above all visible heavens*. The *Bridegrooms chamber*, which by the firmament, as by an *azure curtain* spangled

1 King 3. 27.
2 Cor. 12. 24.

Psaln 19. 3.
Mat. 25. 10.

^a Rev. 21.

2, &c.

^b Ver. 24.
and 27.

^c Ver. 18.

Ver. 11.

Ver. 19, 20.

^d Ver. 21.

^e Ver. 13.

^f Ver. 12.

^g Ver. 27.

^h Ver. 16.

ⁱ Rev. 22. 1.

^k Ver. 2.

with glittering stars, and glorious planets, is hid, that we cannot behold it with these corruptible eyes of Flesh : The Holy Ghost (framing himself to our weakness) describes the glory of that place, (which no man can estimate) by such things as are most precious in the estimation of man. And therefore likeneth it to a great and a holy City, named the ^a heavenly Jerusalem, where only God and his people (^b who are saved and written in the Lamb's book) do inhabit, all built ^c of pure gold, like unto clear glass, or crystal : the walls of jasper-stone, the foundations of the walls garnished with twelve manner of precious stones, having ^d twelve gates, each built of one pearl : ^e three gates towards each of the four corners of the world; and at each gate an ^f Angel (as so many Porters) that ^g no unclean thing should enter into it. It is ^h four-square, therefore perfect : the length, the breadth, and height of it are equal, 12000 furlongs every way; therefore glorious and spacious. Through ⁱ the midst of her streets ever runneth the pure river of the water of Life, as clear as crystal; therefore wholsom. ^k And on either side the river is the tree of Life, ever growing : which beareth twelve manner of fruits, and gives fruit every month; therefore fruitful. And the leaves of the Tree are health to the Nations : therefore healthy. There is therefore no place so glorious by Creation, so beautiful with delectation, so rich in possession, so comfortable for habita-

habitation. For there the King is Christ ; the law, is Love ; the honour, Verity ; the peace, Felicity ; the life, Eternity. There is Light, without darkness ; Mirth, without sadness ; Health, without sickness ; Wealth, without want ; Credit, without disgrace ; Beauty, without blemish ; Ease, without labour ; Riches, without rust ; Blessedness without misery ; and Consolation that never knows end. How truly may we cry out (with David) of this City, ^a *Glorious things are spoken of thee, O thou City of God :* and yet all these things are spoken but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that ^b *no tongue is able to express, nor heart of man to conceive the glory thereof :* as witnesseth St. Paul, who was in it, and saw it. O let us not then dote so much upon these wooden cottages, and houses of mouldering clay, which are but tents of ungodliness, and habitations of Sinners ; but let us look rather, and long for this heavenly city, ^c *whose builder and maker is God, which he (who is not ashamed to be called our God) hath prepared for us.*

4 Psal. 87. 3.

b 2 Cor. 12. 4.

1 Cor. 2. 5.

c Heb. 11. 10.

Heb. 11. 6.

2. Of the Object.

THe blissful and glorious object of all intellectual and reasonable Creatures in Heaven, is the Godhead, in Trinity of persons, without which, there is neither joy, nor felicity, but the very fulness of joy consisteth in enjoying the same.

E 5.

This

This *Object* we shall enjoy two ways :

1. By a *Beatifical Vision* of God.

2. By possessing an *immediate communion* with this Divine Nature.

The ^a *beatifical vision* of God is that only that can content the infinite mind of man. ^b For every thing tendeth to its center : God is the center of the Soul : therefore (like *Noah's Dove*) she cannot rest nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his mind, unless he might ^c see the face of God. Therefore the whole Church prayeth so earnestly ; ^d God be merciful unto us, and cause his face to shine upon us. When *Paul* once had seen this blessed sight, he (ever after) counted all the riches and glory of the World (in respect of it) to be but ^e dung : and all his life after was but a sighing out, (*Cypio dissolvi*) ^f I desire to be dissolved and to be with Christ. And Christ prayed for all his Elect in his last prayer, that they might obtain this blessed vision ; Father, I will that they which thou hast given me, be (Where?) even where I am : To what end? that they may behold that my glory, &c. If *Moses's* face did so shine when he had been with God but forty days, and seen but his back-parts, how shall we shine when we shall see him face to face for ever? and know him as we are known, and as he is? Then shall the Soul no longer be termed *Marah*, bitterness, but *Naomi*, beautifulnes : for the Lord shall turn her short bitterness

^a Visio Dei
beatifica sola
est summum
bonum no-
strum. Aug. l.
de Trin. c. 13.

^b Fecisti nos
domine ad te,
inquietumigi-
tur est cor no-
strum, donec
requiescat in
te. Aug. Con-
sol. l. 1. c. 1, &c.

^c Exod. 33. 13.

^d Psalm 67. 1.
and 80. 1.

^e Phil. 3. 8, 11.

^f Phil. 1. 23.

John 17. 14.

Exod 34 29.

Exod. 33. 31.

1 Cor. 13. 12.

² Cor. 3. 18.

1 John 3. 2.

bitterness to eternal beauty and blessedness,
Ruth 1. 20.

The second means to enjoy this object is by having an *immediate* and an *eternal* Communion with God in heaven. This we have, first by being (as members of Christ) united to his *Manhood*, and by the *Manhood* (personally united to the *Word*) we are united to him, as he is God: and (by his Godhead) to the *whole Trinity*. Reprobates at the last day shall see God (as a just Judge) to punish them; but (for lack of this Communion) they shall have neither grace with him, nor glory from him. For want of this Communion, the devils (when they saw Christ) cryed out, *Quid nobis tecum? what have we to do with thee, O Son of the most high God?* but (by virtue of this Communion) the penitent soul may boldly go and say unto Christ, (as Ruth unto Boaz:) *Spread, O Christ, the wing of the garment of thy mercy over thine handmaid; for thou art my kinsman.* This Communion God promised Abraham, when he gave him himself for his great reward; And Christ prayeth for his whole Church to obtain it. This Communion Saint Paul expresseth in one word, saying, *That God shall be all in all unto us.* Indeed God is now all in all unto us; but by means, and in a small measure. But in Heaven. God himself immediately (in fulness of measure, without all means) will be unto us all the good things, that our souls and bodies can wish or desire. He him-

Mark. 5. 7.

Ruth. 3. 9.

Gen. 15. 1.

John 17. 20.
21.

1. Cor. 15. 28.

self.

a Anima animæ erit Deus. Ber.

b Non potest Nummus rerum conditor in se non habere quæ rebus a se conditis dedit: quemadmodum sol astris. Hugo. l. 4. de anim. c. 15.
c Rev. 21. 23.

d Seneca de beneficiis. l. 2. c. 19.

self will be salvation and joy to our souls, life and health to our bodies, beauty to our eyes, musick to our ears, honey to our mouths, perfume to our nostrils, meat to our bellies, light to our understanding, contentment to our wills, and delight to our hearts; And what can be lacking, where God himself will be the *a* soul of our souls? Yea, all the strength, wit, pleasures, virtues, colours, beauties, harmony and goodnets that are in men, beasts, fishes, fowls, trees, herbs, and all creatures are *b* nothing but sparkles of those things, which are in infinite perfection in God. And in him we shall enjoy them in a far *more perfect* and blessed manner. *He himself* will then supply their use; nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be *c* no need of the Sun, nor of the Moon to shine in that City, for the glory of God doth light it.

No more will there be any need, or use of any Creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any creatures, let us say to our selves; how much more excellent is he, who gave them this excellency? when we behold the wisdom of men, who over-rule creatures stronger than themselves; out-run the Sun and Moon in discourse, prescribing many years before, in what courses they shall be *d* eclipsed, let us say to our selves, how admirable is the Wisdom of God, who made men

men so wise ! when we consider the strength of *Whales* and *Elephants*, the tempest of *Winds*, and terrour of *Thunder*, let us say to our selves, how *strong* how *mighty*, how *terrible* is that God, that makes these mighty and fearful Creatures ! when we taste things that are delicately *sweet*, let us say to our selves, O how *sweet* is that God, from whom all these creatures have received their *sweetness* ! when we behold the admirable colours, which are in *Flowers* and *Birds*, and the lovely beauty of *Women*, let us say, how fair is that God, that made these so fair !

And if our loving God hath thus provided us so many excellent delights, for our passage through this ^a *Bochim*, or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the palace of our *Master's* joy ! How shall our souls be there ravished with the love of so lovely a God ! So glorious is the object of heavenly *Saints* ; so aimable is the sight of our *gracious* Saviour.

^a Judg. 2. 5.

3. Of the Prerogatives which the *Elect*.
shall enjoy in heaven.

BY reason of this Communion with God, the *Elect* in heaven shall have four super-excellent Prerogatives.

1. They shall have the Kingdom of heaven for their ^b inheritance, and they shall be free ^c Denizons of the heavenly *Jerusalem*.
S. Paul (by being a free ^d Citizen of Rome, esca-

^b Mat. 25.

^c 1 Pet. 1. 4.

^c Eph. 2. 19.

Heb. 12. 22.

^d Act. 22. 26.

Acts 22. 28.

1 Pet. 1. 18.

Rev. 5. 10.

1 Pet. 2. 9.

Rom. 16. 10.

1 Pet. 2. 5.

Heb. 13. 15.

Mat. 13. 43.

Phil. 3. 21.

Acts 12. 6.

Luke 9. 31.

Mark. 9. 30.

1 Cor. 15.

43.

Ver. 44.

1 Theff. 4. 2.

escaped whipping; but they who are once *free Citizens* of the heavenly *Jerusalem*, shall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a great sum of money, but with the *precious blood* of the Son of God.

2. They shall be all *Kings* and *Priests*, *spiritual Kings* to reign with **CHRIST**, and to triumph over Satan, the World and Reprobates; and *spiritual Priests*, to offer unto God the spiritual sacrifice of *Praise* and *Thanksgiving* for evermore. And therefore they are said to wear both *Crowns* and *Robes*. Oh what a comfort is this to *poor Parents*, that have many *Children*! if they breed them up in the fear of God, and to be true *Christians*: then are they *Parents* to so many *Kings* and *Priests*.

3. Their bodies shall *shine* as the brightness of the *Sun* in the Firmament, like the glorious body of Christ, which shined *brighter* than the Sun at Noon, when it appeared to Saint Paul. A glimpse of which glorious brightness appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the *Apostle*) it shall rise a *glorious body*, yea, a *spiritual body*; not in *substance*, but in *quality*; preserved by *spiritual means*, and having (as an *Angel*) agility to ascend or descend. O what an honour is it, that our bodies (falling more *vile* than a carrion) should thus arise in *glory*,

glory, like unto the body of the Son of God!

4. Lastly, they (together with all the holy *Angels*) there, keep (without any labour to distract them) a perpetual *Sabbath*, to the glory, honour and praise of the ever blessed *Trinity*, for the creating, redeeming, and sanctifying of the Church: And for his Power, Wisdom, Justice, Mercy and Goodness, in the Government of Heaven and Earth. When thou hearest a sweet consort of *Musick*, meditate how happy thou shalt be, when (with the Choire of heavenly *Angels* and *Saints*) thou shalt sing a part in that spiritual *Hallelujah* in that eternal blessed *Sabbath*; where there shall be such variety of pleasures, and satiety of joys, as neither know tediousness in doing, nor end in delighting.

4. Of the Effects of these Prerogatives.

From these Prerogatives there will arise to the Elect in Heaven, five notable Effects.

1. They shall know God with a perfect knowledge, so far as Creatures can possibly comprehend the Creator. For there we shall see, the Word, the Creator; and in the Word, all Creatures that by the Word were created; so that we shall not need to learn (of the things which were made) the knowledge of him by whom all things were made. The
excel-

1 Cor. i. 10.
Aug. soliloq.
cap. 36.
Nihil notum
in terra nihil
ignotum in
caelo.

a 1 Cor. 13. 12.

b 2 Cor. 3. 16.

Res veræ
sunt in mun-
do invisibili,
in mundo vi-
sibili umbræ
rerum Herin.

a Luke 13. 28.

d Gen. 2. 23.

a Mat. 27. 33.

f Mat. 17. 4.

g Luk. 16. 23.

b Mar. 19. 28.

excellentest creatures in this life are but as
a ^a dark veil, drawn betwixt God and us ;
but when this veil shall be drawn aside,
then shall we see God ^b face to face, and
know him as we are known.

We shall know the power of the Father,
the wisdom of the Son, the grace of the
Holy Ghost, and the indivisible Nature of
the blessed Trinity. And in him we shall
know not only all our friends, (who died
in the faith of Christ) but also all the faith-
ful that ever were, or shall be. For,

1. ^c Christ tells the Jews, that they
shall see Abraham, Isaac and Jacob, and all
the Prophets, in the kingdom of God; there-
fore we shall know them.

2. ^d Adam in his Innocency knew Eve
to be bone of his bone, and flesh of his
flesh, as soon as he awaked; much more
then shall we know our kindred, when
we shall awake perfected and glorified in
the Resurrection.

3. The Apostles knew ^e Christ after his
Resurrection, and the Saints which rose with
him, and appeared in the holy City.

4. ^f Peter, James and John knew Mo-
ses and Elias in the transfiguration; how
much more shall we know one another,
when we shall be all glorified?

5. ^g Dives knew Lazarus in Abraham's
bosom; much more shall the Elect know
one another in Heaven.

6. ^b Christ saith, that the twelve Apostles
shall sit upon twelve thrones to judg (at
that day) the twelve Tribes, therefore they
shall

^a shall be known, and consequently the rest of the Saints.

^a 1 Cor. 6.
2, 3.

7. Saint Paul saith, that at that day ^b we shall know as we are known of God; and ^c Augustin (out of this place) comforteth a Widow, assuring her, that as in this life, she saw her Husband with external eyes, so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then Husbands and Wives look to your actions and thoughts, For all shall be made manifest one day. See 1 Cor. 4. 5.

^b 1 Cor. 13.
12.
^c August, ad
Italicam vi-
duam. Ep. 6.

8. The faithful in the Old Testament are said to be ^d gathered to their Fathers; therefore the knowledg of our Friends remains.

^d Gen. 25.
35.
2 King. 22.

9. ^e love never falleth away; therefore knowledg, the ground thereof, remains in another life.

^e 1 Cor. 13.
8.

10. Because the last day shall be a ^f declaration of the just judgment of God, when he shall reward every man according to his works; and if every mans work be brought to light, much more the worker. And if wicked men shall account for every ^g idle word, much more shall the idle speakers themselves be known. And if the Persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) ^h Every man shall appear to account for the work that he hath done in his body, &c. See Wisdom, ch. 5. ver. 1. Though the respect of diversities of degrees and callings in Majestracy, Ministry, and

^f Rom. 2. 5.
Rev. 22. 12.
Ecclef. 12.
14.
Rom. 2. 16.

^g Mat. 12. 36.

^h 2 Cor. 5.
10.

1 Cor. 15.
24, 28.

1 Cor. 13. 11.

Lumen est
umbra Dei,
& Deus est
lumen lumi-
nis Plato.
Poli. 6.

Job 26. 14.

Ecclus. 42. 32.

1 Cor. 13. 12.

and *Oeconomy* shall cease ; yea, Christ shall then cease to rule, as he is *Mediator* ; and rule all in all, as he is God, equal with the Father and the Holy Ghost.

The greatest *knowledg* that man can attain unto in this life, comes as far short of the *knowledge* which we shall have in *Heaven*, as the knowledg of a *child* that cannot yet speak plain, comes of the knowledg of the greatest *Philosopher* in the World. They who thirst for *Knowledge*, let them long to be Students of this *University*. For all the light by which we know any thing in this World, is nothing but the very *shadow* of God ; but when we shall know God in Heaven, we shall (in him) know the manner of the work of the *Creation*, the *mysteries* of the work of our *Redemption* ; yea, so much knowledg as a Creature can possibly conceive and comprehend of the *Creator*, and his works. But whilst we are in this life, we may say with *Job*, *How little a portion bear we of him ?* And assure our selves with *Syracides*, that, *There are hid yet greater things than these be, and that we have seen but a few of God's works.*

2. They shall love God with as perfect and absolute a love, as possibly a creature can do. The manner of loving God, is to love him for himself ; the *measure* is to love him without *measure*. For in this life (*knowing God but in part*) we love him but in part ; but when the *Elect* in Heaven shall fully know God, then they will perfectly

feetly love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of divine pleasures. At thy right hand (saith David) there are pleasures for evermore; Yea, They shall drink (saith he) out of the river of pleasures. For as soon as the Soul is admitted into the actual fruition of the beatifical Essence of God, she hath all the goodness, beauty, glory, and perfection of all Creatures (in all the World) united together, and at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable. If any delight in fairness, the fairest beauty is but a dusty shadow to that; he that delights in pleasures, shall there find infinite varieties, without either interruption of grief, or distraction of pain; he that loveth Honour, shall there enjoy it, without the disgrace of cankered envy; he that loveth treasure, shall there possess it, and never be beguiled of it. There they shall have knowledge void of all ignorance; health that no sickness shall impair; and life that no death can determine. In a word, look how far this wide world surpasseth for light pleasures, and comforts, the dark and narrow womb wherein thou wast conceived a child; so much doth the World to come exceed in joys, solace, and consolation, this present World. How happy then shall we be, when this life is changed, and we translated thither?

4. They

Psal. 16. 11.

Psal. 36. 8.



4. They shall be replenished with an unspeakable joy; (a) *In thy presence* (saith David) *is the fulness of joy.* And this joy shall arise chiefly from the vision of God, and partly from the sight of all the holy Angels, and blessed souls of just and perfect men who are in bliss and glory with him.
- But especially from the blissful sight of Jesus, the Mediator of the *New Testament*, our ^b Emanuel, God made Man. His sight will be the chief cause of our bliss and joy.
- If the ^c Israelites in Jerusalem so shouted for joy, that the earth rang again, to see Solomon crowned, how shall the Elect rejoyce in Heaven, to see Christ (the true Solomon) adorned with glory? If John Baptist at his presence did ^d leap in his mothers womb for joy, how shall we exult for joy, when he will be, not only with us, but ^e in us in heaven? If the wise men rejoyced so greatly to find him, a ^f Babe lying in a manger, how great shall the joy of the Elect be, to see him sit (as a King) in his celestial Throne; If ^g Simeon was glad to see him an Infant in the Temple, presented by the hands of the Priests, how great shall our joy be, to see him a King, ruling all things at the right hand of his Father? If ^h Joseph and Mary were so joyful to find him in the midst of the Doctors, in the Temple, how glad shall our Souls be, to see him sitting as Lord among Angels in Heaven? This is that joy of our Master, which (as the Apostle saith) ⁱ the eye hath not seen, the ear hath not heard, nor the heart
- ^a Psal. 16. 11.
- ^b Heb. 12. 24.
- ^c 1 Kin. 1. 40.
- ^d Luke 1. 44.
- ^e John 17. 22.
- ^f Mat. 2. 10.
- ^g Luke 2. 28.
- ^h Luke 2. 46.
- ⁱ Facilius dicere postumus quid ibi non sit, quam quid ibi sit. Aug de sym. lib. 3.
- ⁱ 1 Cor. 2. 5.
- Mar. 25. 21.

heart of man can conceive ; which because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blisful and glorious estate for evermore. Therefore it is termed *everlasting life*; and Christ saith, ^a *that our joy no man shall take from us.* All other joys (be they never so great) have an end. ^b *Ahasuerus's feast lasted an hundred and eighty days ; but he, and it, and all his joys, are gone.* For mortal man to be assumed to heavenly glory, to be associated to Angels, to be satiated with all delights and joys, (but for a time) were much : but to enjoy them for ever, without intermission of end, who can hear it, and not admire it ? who can muse of it, and not be amazed at it ? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the (c) *riches and pleasures* of this life to be but *loss and dung*, in respect of that. And therefore (with uncessant prayers, fasting, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life ; and (for the love thereof) they ^d willingly either sold, or parted with all their earthly goods and possessions.

Christ calleth all *Christians, Merchants, Luke 19.* and *Eternal Life, a precious Pearl*, which a wise Merchant will purchase, tho it cost him *all that he hath, Matth. 13.*

^e *Alexander hearing the report of the great riches*

^a Joh. 16. 22.

^b Hest. 1. 3.

^c Phil. 3. 8.

^d Acts 2. 45

^e Plutarch. Apoph. Regum.

riches of the Eastern Country, divided forthwith among his Captains and Soldiers, all his Kingdom of *Macedonia*. *Hephestion* asking him what he meant in so doing? *Alexander* answered, That he preferr'd the riches of *India* (whereof he hoped shortly to be master) before all that his Father *Philip* had left him in *Macedonia*. And should not Christians then prefer the *eternal riches of Heaven*, so greatly renowned (which they shall enjoy e're long) before the corruptible trash of the Earth, which lasts but for a season?

Abraham and *Sarah* left their own Country and Possessions, to ^a look for a City, whose builder and maker is God; and therefore bought no Land, but only a place of Burial. *David* preferred one day in this place before a thousand elsewhere; yea, ^b to be a door-keeper in the house of God, rather than to dwell in the richest Tabernacles of wickedness. ^c *Elias* earnestly besought the Lord to receive his Soul into his Kingdom, and went willingly (tho in a ^d fiery Chariot) thither. *St. Paul* (having once seen Heaven) continually ^e desired to be dissolved, that he might be with Christ. *St. Peter* (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the days of his life; saying, ^f Master, it is good for us to be here. How much better doth *Peter* now think it to be in Heaven it self? *Christ* (a little before his death) prayeth his Father to receive him into that excellent Glory

^a Heb. 11. 10,
15, 16.

^b Psal. 84. 10.

^c 1 King. 19. 4.

^d 2 King. 11. 5.

^e Phil. 1. 23.

^f Mat. 17. 4.

John 17. 5.

Glory. And the Apostle witnesseth, that
a for the joy which was set before him, he
 endured the Cross, and despised the shame. If
 a Man did but once see those joys (if it
 were possible) he would endure a hun-
 dred deaths to enjoy that happiness but one
 day.

a Heb. 11. 2.

Saint *b* Augustine saith, That he would
 be content to endure the torments of hell to
 gain this joy rather than to lose it. Ignatius
 (St. Paul's Scholar) being threatned (as
 he was going to suffer) with the cruelty
 of Torments, answered with great cou-
 rage of Faith; *c* Fire, Gallows, Beasts,
 breaking of my bones, quartering of my mem-
 bers, crushing of my body, all the torments of
 the devil together, let them come upon me, so
 I may enjoy my Lord Jesus and his Kingdom.
 The same constancy shewed *d* Polycarp, who
 could not by any terrours of any kind of
 death be moved to deny Christ in the
 least measure. With the like resolution
 answered *e* Basil his persecutors, when
 they would terrifie him with death; *I*
will never (said he) *fear Death, which can*
do no more than restore me to him that made
me. If *f* Ruth left her own Countrey, and
 followed Naomi her Mother-in-Law, to go
 and dwell with her in the land of Canaan
 (which was but a type of Heaven) only
 upon the same which she heard of the
 God of Israel, (though she had no promise
 of any portion therein) how shouldst thou
 follow thy holy Mother the Church, to go
 unto Christ, into the heavenly Canaan;
 wherein

b Serm. 31.
 de Sanctis.

c Hieron. in
 Catalog. Iren.
 l. 3. contra
 Valent.

d Euseb. l. 4.
 cap. 16.

e Nazian, de
 vit. Basil.

f Ruth. 1. 16.

wherein God hath given thee an *eternal inheritance assured* by an holy Covenant, made in the word of God, *signed* with the Blood of his Son, and *sealed* with his Spirit and Sacraments; this shall be thine *eternal happiness* in the Kingdom of Heaven, where thy life shall be a Communion with the *blessed Trinity*; thy joy, the presence of the Lamb; thy *exercise*, singing; thy ditty, *hallelujah*; thy *consorts*, Saints and Angels; where youth flourisheth, that never waxeth old; *beauty* lasteth, that never *fadeth*; love aboundeth, that never *cooleth*; *health* continueth, that never *slacketh*; and *life* remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himself without delay, the aforesaid knowledge of God and himself.

THOU seest therefore, O Man, how *wretched and cursed* thy state is, by *corruption* of nature, without Christ; inso-much, that whereas the Scriptures do liken wicked men unto *Lions, Bears, Bulls, Horses, Dogs*, and such like savage Creatures in their lives; it is certain, that the condition of an *unregenerate* man, is in his Death more vile than a Dog, or the filthiest Creature in the World. For the *Beast* (being made but for Man's use) when he dieth, endeth all his *miseries* with his death. But Man (endued with a *reasonable*, and an *immortal* soul, made after God's *image*, to serve God) when he ends

ends the miseries of this life, must account for all his misdeeds, and begin to endure those miseries that never shall know end. No creature but man is liable to yield at his death an account for his life. The brute creatures, not *having reason*, shall not be required to make any account for their deeds; and good *Angels*, tho they *have reason*, yet shall they yield no account, because they *have no sin*. And as for evil *Angels*, they are without all hope already condemned, so that they need not make any further accounts; *Man* only in his death must be God's accountant for his life.

On the other side, thou seest (*O Man*) how happy and blessed thy estate is, being truly reconciled unto God in *Christ*, in that (through the restauration of God's Image, and thy restitution into thy sovereignty over other creatures) thou art in this life little inferior to the *Angels*; and shalt be in the life to come equal to the *Angels*. Yea, (in respect of thy Nature, exalted by a personal Union to the Son of God, and by him to the glory of the Trinity) superior to the *Angels*; a Fellow-Brother with *Angels*, in spiritual Grace, and everlasting Glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief *bliss* and *happiness* consisteth in having an eternal Communion with his Majesty.

Now therefore (*O impenitent sinner*) in the bowels of *Christ Jesus* I intreat thee, nay, I conjure thee as thou tenderest thy
 F own

own salvation, seriously to consider with me, how false, how vain, how vile are those things which still retain and chain thee in this wretched and cursed estate wherein thou livest; and do hinder thee from the favour of God, and the hope of eternal life and happiness.

Meditations on the hindrances which keep back a Sinner from the Practice of Piety.

Those hindrances are chiefly seven.

1. An ignorant mistaking of the true meaning of certain places of the holy Scriptures, and some other chief grounds of Christian Religion.

The Scriptures mistaken are these.

1. Ezek. 33. 14. 16. *At what time soever a sinner repenteth him of his sin, I will blot out all.* &c. Hence the carnal Christian gathereth, that he may repent when he will. It is true, whensoever a sinner doth repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him Grace. Many (saith the Scripture) when they would have repented, were rejected, and could not repent, tho they sought it carefully with tears. What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. Matth. 11. 26. *Come unto me all you that labour and are heavy laden, and I will give you rest.* Hence the lowdest man col-

Heb. 12. 17.

Luke 13. 24,

27.

lect

losts that he may come unto Christ when he list. But he must know, that no man ever comes to Christ but he who (as Peter saith) Having known the way of righteousness hath escaped the pollutions of this world through the knowledg of our Lord and Saviour Jesus Christ. To * come unto Christ is to repent and believe; and this no man can do, unless his heavenly † Father draweth him by his grace.

3. Rom. 8. 1. There is no condemnation to them which are in Christ Jesus. True, but they are such, who walk not after the flesh, (as thou dost) but after the Spirit, which thou didst never yet resolve to do.

4. 1 Tim. 1. 15. Christ Jesus came into the world to save sinners, &c. True, but such sinners, who like St. Paul, are converted from their wicked life; not like thee, who still continuest in thy lewdness. For that Grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

5. Prov. 24. 16. A just man falleth seven times in a day, and riseth, &c. [In a day,] is not in the Text; which means not falling into sin, but falling into trouble, which his malicious enemy plots against the just, and from which God † delivers him. And though it meant falling in, and rising out of sin; what is this to thee, whose falls all men may see every day? but neither God, nor Man, can at any time see thy rising again by repentance.

2 Pet. 2. 20.
22.

* Isa. 1. 18.
John 6. 35.
† Joh. 6. 44.


Tit. 2. 11, 12

† Psal. 34. 19.

6. Isa. 64. 6. *All our righteousnesses are as filthy rags.* Hence the Carnal Christian gathers; that, seeing the best works of the best Saints are no better, then his are good enough; and therefore he needs not much grieve that his devotions are so imperfect. But *Kalah* means not in this place the righteous Works of the Regenerate; as fervent Prayers in the name of God; charitable Alms from the bowels of mercy; suffering in the Gospels defence, the spoil of goods, and spilling of blood, and such works, which Saint Paul calls the fruits of the Spirit: But the Prophet making an humble confession in the name of the Jewish Church, when she had fallen from God to Idolatry, acknowledgeth, that whilst they were by their filthy sins separated from God, as Lepers are by their infected sores and polluted cloaths from Men, their chiefest Righteousness could not but be abominable in his sight. And though our best works, compared with Christ's righteousness, are no better than *unclean rags*; yet in God's acceptation for Christ's sake they are called *a white rayment*; yea, *a pure fine linnen*, and shining; far unlike the *Leopard's spots* and *a filthy garments*.

7. James 3. 2. *In many things we sin all,* True, but God's children sin not in all things, as thou do'st, without either bridling their lusts or mortifying their corruptions; and though the reliques of sin remain in the dearest children of God, that they had need daily to cry, *Our Father which art*
in

Gal. 5. 22.



^a Rev. 3. 18.

^b Rev. 19. 8.

^c Jer. 13. 23.

^d Zech. 3. 4.

in heaven, forgive us our trespasses; yet ^a in the New Testament, none are properly called Sinners, but the *unregenerate*; but the *Regenerate* in respect of their zealous endeavour to serve God in unfeigned holiness are every where called Saints: Inasmuch that St. John saith, that *whosoever is born of God sinneth not*; that is, *liveth not in wilful filthiness*, suffering sin to reign in him, as thou do'st. Deceive not thy self with the name of a Christian; whosoever liveth in any customary gross sin, he liveth not in the state of grace. Let therefore (saith St. Paul) every one that nameth the name of Christ depart from iniquity. The regenerate sin but upon frailty; they repent, and God doth pardon; therefore they † sin not to death. The Reprobate sin maliciously, sinfully, and delight therein, so that by their good will, sin shall leave them before they leave it. They will not repent, and God will not pardon. Therefore their sins are mortal (saith St. John) or rather immortal, as saith St. Paul, Rom. 2. 5. It is no excuse therefore to say, we are all Sinners. True Christians, thou seest, are all Saints.

8. Luke 23. 43. The Thief converted at the last gasp, was received to *Paradise*; What then? If I may have but time to say when I am dying, *Lord, have mercy upon me*, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, *Lord, Lord*; and the Lord will not know them. The Thief was saved,

F 3

for

a Gal. 1. 15
Rom. 5. 8.
John 9. 31.

1 John 3. 9.
1 John 5. 18

Tim. 2. 19.

† 1 John 5. 16.

Ibid.

Matth. 2. 27.

for he repented ; but his fellow had no grace to repent, and was damned. Beware therefore lest trusting to too late repentance, at thy last end on earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1. 7. *The blood of Jesus Christ cleanseth us from all sin.* And 1 John 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c.* Oh comfortable ! But hear what St. John saith in the same place ; *My little children, these things write I unto you, that ye sin not.* If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *Where sin abounded, grace did abound much more.* O sweet ! But hear what St. Paul addeth ; *What shall we say then ? shall we continue in sin, that grace may abound ; God forbid.* How shall we that are dead to sin live any longer therein, Rom. 6. 1, 2. This place teacheth us not to presume ; but that we should not despair. None therefore of these Promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are these :

1. From the doctrine of *Justification by Faith only* ; a carnal Christian gathereth, *That good works are not necessary.* He commends others that do good works, but he perswades himself that he shall be saved by his Faith, without doing any such

such matter. But he should know, that though good works are not necessary to justification, yet they are necessary to salvation, for we are God's workmanship created in Christ Jesus unto good works, which God hath predestinated that we should walk in them. Whosoever therefore in years of discretion bringeth not forth good works, after he is called, he cannot be saved, neither was he ever predestinated to life eternal. Therefore the Scripture saith, that * Christ will reward every man according to his works; Christ respects in the Angels of the seven Churches nothing but their works, and at the last day he will give the heavenly inheritance only to them who have done good works, ^a in feeding the hungry, cloathing the naked, &c. At that day ^b righteousness shall wear the Crown. No righteousness, no crown, no good works (according to a mans talent) no reward from God, unless it be ^c vengeance. To be rich in good works, is the surest foundation of our assurance ^d to obtain eternal life. For good works are the true fruits of a true faith, which apprehendeth Christ and his obedience unto salvation. And no other faith ^e availeth in Christ, but that which worketh by love; and (but in the act of justification) that faith which only justifieth is * never alone, but ever accompanied with good works, as the Tree with his fruits, the Sun with his light, the fire with his heat, the water with his moisture. And the faith which doth not justifie her self by good works before

E 4. men,

Eph. 2. 10.

Fulk. Rhem.
Test. Ann. in
Eph. 2. 2.

* Rom. 2. 6.
2 Cor. 9. 6.
Rev. 22. 12.
Rev. 2. 2.

^a Mat. 25.
^b 2 Tim. 4. 8.

^c Rom. 2. 8.

^d 1 Tim. 6. 19.

^e Gal. 5. 6.

* Fides sola
non est sola;
Fides sola ju-
stificat, ut
oculus solus
videt.

James 2. 16.

Acts 15. 9.

Acts 16. 18.

1 Thes. 5. 23.

Mat. 25. 34.

Ephes. 1. 4.

Eccles. 3. 14.

1 Pet. 1. 9.

Rom. 8. 29.

John 15. 16.

1 Pet. 1. 2.

Noli te in Deo

primum qua-

erere, sed in

Christo in quo

si te per fidem

invenieris, cer-

tus esto, te es-

se electum.

Luk. 15. 10.

Ver. 24.

men, is but a ^f dead faith, which will never justify a mans soul before God. But a justifying faith ^g purifieth the heart, and ^h sanctifieth the whole man throughout.

II. From the Doctrine of God's eternal Predestination, and unchangeable Decree, he gathereth, that if he be predestinated to be saved, he cannot but be saved; if to be damned, no means can do any good. Therefore all works of Piety are but in vain. But he should learn, that God hath predestinated to the means, as well as to the end. Whom therefore God hath predestinated to be saved, which is the ^k end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the ^l means. And they (saith St. ^p Peter) who are elect unto salvation, are also elect unto the sanctification of the spirit. It therefore upon thy calling thou conformest thy self to the Word and Example of Christ thy Master, and obeyest the good motions of the Holy Spirit, in leaving sin, and living a godly life; then assure thy self, that thou art one of those who are infallibly predestinated to everlasting salvation. If otherwise, blame not God's predestination, but thine own sin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal Son; and by thy conversion it shall appear, both to ⁿ Angels and ^o Men, that thou didst belong to his Election. If thou wilt not, why should God save thee?

III. When a carnal Christian hears that

Man

Man hath not free will unto good; he looeth the reins to his own corrupt will, as tho it lay not in him to bridle, or to subdue it; Implicitly making God the Author of sin in suffering Man to run into this necessity. But he should know, that God gave Adam free will, to stand in his ^a integrity if he would; but Man abusing his free-will, lost both himself, and it. Since the Fall, Man in his state of corruption hath free-will to evil, but not to good; for in this state ^b we are not (saith the Apostle) sufficient to think a good thought. And God is not bound to restore us what we lost so wretchedly, and take no more care to recover again. But as soon as a man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth with a free-will: for so the Apostle saith, that ^c God of his own good pleasure, worketh both the will and the deed in us; who (as the Apostle expoundeth) ^d cleanse our selves from all filthiness of flesh and spirit, and finish our sanctification in the fear of God. And in this state every true Christian hath free-will; and as he increaseth in grace, so doth his will in freedom; for ^e when the Son shall make us free, then shall we be free indeed; and ^f where the spirit of the Lord is, there is liberty: for the holy spirit draws their minds not by coercion, but by the Cords of Love, Cant. 1. 4. by illuminating their minds to know the truth; by changing their hearts to

^a Magnas homo liberi arbitrii vires cum consideretur accepit, sed eas peccando amittit. Aug. de spirit. & lit. cap. 3. Eccles. 7. 29. Homo male utens libero suo arbitrio, & se & liberum suum arbitrium perdidit.

Aug. Ench. ad Laur. cap. 30.

^b 2 Cor. 3. 5.

Per lapsum arbitrii libertas innaturalibus manet, in supernaturalibus amissa est, donec gratia restituatur.

^c Phil. 2. 12. 13.

Acti agimus. The will is passive in receiving the first grace, afterwards active in all goodness

^d 2 Cor. 7. 1. ^e John 8. 36. Liberum arbitrium non nisi gratia Dei efficitur liberum. Aug. ad Col. c. 17. ^f 2 Cor. 3. 17.

Voluntas
humana non
libertate gra-
tiam conse-
quitur, sed
gratia liber-
tem. Aug.
le grat.

love the known truth; and by enabling every one of them (according to the *measure of grace* which he hath received) to do the good which he loveth; but thou wilt not use the freedom of thy will so far as God hath freed it; for thou do'st many times wilfully (against God's Law, to the hazard of thy Soul) that which (if the King's Laws forbid under the penalty of death, or loss of thy worldly Estate) thou wouldst not do. Make not therefore thy want of free-will unto good to be *so much the cause of thy sin*, as thy want of a loving heart to serve thy heavenly Father.

IV. When the natural man hears that *no man (since the Fall) is able to fulfil the Law of God, and keep all his Commandments*, he boldly presumes to sin, as others do; he contents himself with a *few good thoughts*; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the Law. But he should learn that though (since the *Fall*) no man but *Christ*, who was both God and Man, did or can perfectly fulfil the whole Law; yet every true Christian, as soon as he is regenerated, begins to keep all God's Commandments in *truth*, though he cannot in absolute perfection. Thus with David, *they & apply their hearts to fulfil God's Commandments always unto the end*. And then the *h^h spirit of grace*, which was promised

Psaln 119.

12.

Joel 2. 28,

29.

to

to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them, to do what he commands them to do. And in so doing God accepteth their ^a good will and endeavour, instead of perfect fulfilling of the Law, supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect Saint John saith, that ^b God's Commandments are not burthenous. And St. Paul saith, (^c) I am able to do all things through the help of him that strengtheneth me. And Zachary and Elizabeth are said to walk ^d in all the Commandments of the Lord without reproof. Hereupon Christ (^e) commends to his disciples, the care of the keeping of his Commandments, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandments, and the more unto Christ is our love, the less will our pains seem in keeping his Law. The Law's curse (which under the Old Testament was so terrible) is, under the New (by the Death of Christ) abolished to the regenerate; the rigour which made it so impossible to our Nature before, is now to the new born so mollified by the spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law by ability of Nature corrupted. But when they have to do with regenerate Christians; they require to

Zech. 12. 10.
Quod jubet.
juvat. Aug.

42 Cor. 8. 72.

b 1 John. 5. 3.

c Phil. 4. 13.

d Luk. 1. 16.

e John 15. 10.

the

^a Rom. 15. 18.

^b Col. 3. 5.

^c Gal. 5. 24.

^d Rom. 6. 12, 13.

^e Rom. 6. 4, 5.

^f Rom. 8. 11.

^g Gal. 5. 25.

^h 1 John 5. 4.

ⁱ John 8. 46.

^j Rom. 7.

24, 28.

^k Rom. 8. 9, &c.

Aug. optat. ut

Pelagius ag-

noscat posse

legem præsta-

re per gratiam

Christi & pa-

cem fore edi-

cir.

^l Luk. 11. 13.

James 1. 5.

^m Deus magis

delectatur af-

fectu quam

effectu. Amb.

the Law (which is the rule of righteousness) true ^aobedience in word and deed; the ^bmortifying of their Members; the ^ccrucifying of the flesh with the affections and lusts thereof, ^dresurrection to newness of life, ^ewalking in the spirit, ^fovercoming of the world by faith, so that tho no Man can say as Christ, ^gWhich of you can rebuke me of sin! yet every regenerate Christian can say of himself, Which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Covetous, Prophaner of the holy Sabbath, a Liar, a Neglector of God's Publick Service, and such like gross sins? else he is no true Christian. When a man casts off the conscience of being ruled by God's Law, then God ^hgives him over to be led by his own lusts, the surest sign of a reprobate sense. Thus the Law, which since the fall, no man by his own natural ability can fulfil, is fulfilled in truth, of every true regenerate Christian, through the gracious assistance of ⁱChrist's Holy Spirit. And this Spirit God will ^kgive to every Christian that will pray for it, and incline his heart to keep his Laws.

V. When the unregenerate man hears that God ^ldelights more in the inward mind, than in the outward man: then he feigneth with himself, that all outward reverence and profession is but either *superstitious*, or *superfluous*. Hence it is that he seldom kneeleth in the Church; that he puts on his Hat at singing of Psalms, and the publick

publick *Prayers*; which the prophane Var-
let would not offer to do in the presence
of a Prince or Noble man. And so that he
keep his mind unto God, he thinks he may
fashion himself (in other things) to the
world. He divides his thoughts, and gives
so much to God, and so much to his own
lusts; yea, he will divide with God the *Sab-
bath*, and will give him almost the one half,
and spend the other wholly in his own
pleasures. But know, O carnal Man, that
Almighty God will not be served by halves,
because he hath created and redeemed the
whole man. And as God detests the ser-
vice of the *outward man without* the inward
heart, as *hypocrisie*; so he counts the in-
ward service without all external reve-
rence, to be meer *prophaneness*: he requireth
both in his Worship. In prayer therefore
bow thy *knees* in witness of thy *humiliation*:
lift up thine eyes and thy hand, in testimo-
ny of thy *confidence*, hang down thy *head*,
and smite thy *breast*, in token of thy *contri-
tion*; but especially call upon God with a
sincere heart, serve him holily, serve him
wholly, serve him only; for God, and the
Prince of this world, are two contrary
† *masters*, and therefore no man can pos-
sibly serve both.

† Mat. 6. 24.

VI. The unregenerate Christian holds
the *hearing of the Gospel preached*, to be
but an *indifferent matter*, which he may
use or not use at his pleasure; but who-
soever thou art, that wilt be assured in
thy heart that thou art one of Christ's
Elect

^a Act. 13. 48.

^b Rom. 1. 16

^c Prov. 29. 18.

^d Mat. 10. 22.

^e Isa. 11. 1.

^f Isa. 2. 2. 3.

^g Zach. 14. 17

^h Rom. 10. 14.

ⁱ Heb. 11. 6.

^k Joh. 10. 27.

^l John 3. 29.

^m Heb. 2. 3.

ⁿ John 8. 47.

^o 1 Cor. 1. 11.

Elect Sheep ; thou must have a special care and conscience (if possibly thou canst) to *hear God's Word Preached*. For first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath ^a *predestinated to be saved* ; therefore it is called ^b *the power of God unto salvation to every one that believeth*. And where this Divine Ordinance is not, the ^(c) people perish, and whosoever shall refuse it, ^d it shall be more tolerable for the Land of Sodom and Gomorrah, in the day of Judgment than for those people. Secondly, the preaching of the Gospel is the ^e Standard or Ensign of Christ, to which all Souldiers and Elect People must assemble themselves ; when this Ensign is displayed, as upon the *Lord's Day*, he is none of Christ's People, that ^f flock not unto it ; neither shall any drop of the ^g rain of his Grace light on their souls. Thirdly, it is the ordinary means by which the *Holy Ghost* ^h begetteth faith in our hearts, without ⁱ which we cannot please God. If the bearing of Christ's voice be the chief Mark of Christ's Elect ^k sheep, and of the ^l Bridegrooms friends, then must it be a fearful mark of a reprobate ^m goat, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, for by ⁿ this foolishness of preaching, it pleaseth God to save them which believe. Their state is therefore fearful, who live in peace without caring for the preaching of the Gospel.

Can.

Can men look for God's mercy, and despise his means? ^a he (saith Christ of the Preachers of his Gospel) that despiseth you, despiseth me. ^b He that is of God, heareth God's Word; ye therefore hear them not, because ye are not of God. Had not the ^c Israelites heard Phineas's message, they had never wept. Had not the Baptist preached, the Jews had never ^d mourned. Had not they who crucified Christ, heard Peter's Sermon, their hearts had never been ^e pricked. Had not the Ninivites heard Jonas ^f preaching, they had never repented; and if thou wilt not ^g hear and ^h repent, thou shalt never be saved.

^a Luke 10.

16.

^b John 8. 47.

^c Judg. 2. 1.
&c.

^d Luk. 7. 32.
33.

^e Acts 2. 37.

^f Jon. 3. 5.

^g Prov. 28.9.

^h Luk. 13. 5.

VII. The opinion that the Sacraments are but bare signs and seals of God's promise and grace unto us, doth not a little hinder Piety; whereas indeed, they are seals as well of our service and obedience unto God; which service, if we perform not unto him, the Sacraments seal no Grace unto us. But if we receive them upon the resolution, to be his faithful and penitent servants, then the Sacraments do not only signify and offer, but also seal and exhibit indeed the inward spiritual grace, which they outwardly promise and represent; and to this end Baptism is called the ⁱ washing of Regeneration, and renewing of the Holy Ghost; and the Lord's Supper, ^k The Communion of the Body and Blood of Christ. Were this truth believed, the holy Sacrament of the Lord's Supper would be oftner and with greater reverence received.

ⁱ Tit. 3. 5.

^k 1 Cor. 10.
16.

VIII. The last, and not the least block
whereat

whereat *Piety* stumbleth in the course of Religion, is by adorning *vices* with the names of Virtues, as to call drunken *carousing*, drinking of *healths*; spilling innocent blood, *Valour*; *Gluttony*, *Hospitality*; *Covetousness*, *Thriftiness*; *Whoredom*, loving a *Mistress*; *Simony*, *Gratuity*; *Pride*, *Gracefulness*; *Dissembling*, *Complement*; Children of *Belial*, *Good Fellows*; *Wrath*, *Hastiness*; *Ribaldry*, *Mirth*. So on the other side, to call *Sobriety* in words and actions, *Hypocrisie*; *Alms-deeds*, *Vain-glory*; *Devotion*, *Superstition*; *Zeal* in Religion, *Puritanism*; *Humility*, *Crouching*; scruple of *Conscience*, *Preciseness*, &c. And whilst thus we call evil good, and good evil, true *Piety* is much hindered in her progress. And thus much of the first hindrance of *Piety*, by mistaking the true sense of some special places of Scripture, and grounds of Christian Religion.

The second hindrance of Piety.

2. *The evil example of great persons.* The practice of whose prophane lives they prefer for their imitation, before the Precepts of God's holy word. So that when they see the greatest Men in the State, and many chief Gentlemen in their Country, to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie the Lord's Sabbath, &c. but to be Swearers, Adulterers, Carousers, Oppressors, &c. Then they think that the using of these holy Ordinances, are not matters of so great moment; for if they were, such great and wise

wise Men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven, they suffer themselves to be carried with the multitude downright into Hell, thinking it impossible that God will suffer so many to be damned, Whereas, if the god of this world had not blinded the eyes of their minds, the Holy Scriptures would teach them, that ^a Not many wise men after the flesh, not many mighty, not many noble are called, &c. but that for the most part the ^b poor receive the Gospel; and that ^c few rich men shall be saved. And, that howsoever many are called, yet the chosen are but few. ^d Neither did the multitude ever save any from damnation. As God hath advanced men in greatness above others, so doth God expect, that they in Religion and Piety should go before others; otherwise greatness abused (in the time of their Stewardship) shall turn to their greater condemnation in the day of their accounts. At what time sinful great and mighty men, as well as the poorest slaves and bondmen, shall wish, that the Rocks and Mountains may fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath. It will prove but a miserable solace, to have a great company of great Men partakers with thee, of thine eternal torments. The multitude of sinners, doth not extenuate, but aggravate sin,

^a I Cor. 1. 26.

^b Mat. 11. 5.

^c Mat. 19. 23, 24.

^d Mat. 23. 14.

Protentes
potenter cruci-
abuntur.
Sap.
Rev. 6, 15, 16,
&c.

Mat. 7. 13.

Exod. 23. 2.

as in *Sodom*. Better is it therefore with a few to be saved in the *Ark*, than with the whole world to be drowned in the *flood*. Walk with the few *godly*, in the *Scriptures narrow path to Heaven*; but crowd not with the *godless multitude*, in the *broad way to Hell*. Let not the examples of *irreligious great men* hinder thy *repentance*; for their *greatness* cannot at that day exempt themselves from their own most *grievous punishment*.

The third hindrance of Piety,

Ecclef. 8. 11.

a Rom. 2. 4.

2 Pet. 3. 10.

b 1 Sam. 3. 12.

Ezek. 39. 8.

3. *The long escaping of deserved punishment in this life*. Because sentence (saith *Solomon*) is not speedily executed against an *evil worker*; therefore the *hearts of the children of men* are fully set in them to do *evil*, not knowing that the *bountifulness of God* leadeth them to *repentance*. But when his *patience* is abused, and man's *sins* are ripened, his *Justice* will at once both ^b begin and make an end of the *sinner*; and he will recompence the *slowness of his delay*, with the *grievousness of his punishment*. Though they were suffered to run on the score all the days of their life; yet they shall be sure to pay the utmost farthing at the day of their death. And whilst they suppose themselves to be free from *Judgment*, they are already smitten with the *heaviest of God's Judgments*, a ^c heart that cannot repent. The *stone* in the reins or bladder, is a *grievous pain* that kills many a man's body; but there is no disease to the *stone* in the *heart*, whereof

c Rom. 2. 5.

ἀμετανόη-
τον καρδίαν
Cor pœnitere
nescium.

whereof * *Nabal* died, and which killeth millions of Souls. They refuse the tryal of Christ and his Cross; but they are stoned by Hells Executioner to eternal death.

1 Sam. 25.
17.

Because many Nobles and Gentlemen are not smitten with present judgment, for their outrageous Swearing, Adultery, Drunkenness, Oppression, prophaning of the Sabbath, and disgraceful neglect of God's Worship and Service, they begin to doubt of Divine Providence and Justice. Both which two eyes, they would as willingly put out in God, as the *Philistines* bored out the eyes of *Sampson*. It is greatly therefore to be feared lest they will provoke the Lord to cry out against them, as *Sampson* against the *Philistines*. By neglecting the Law, and walking after their own hearts, they put out, (as much as in them lieth) the eyes of my Providence and Justice. Lead me therefore to these chief Pillars, whereupon the Realm standeth, that I may pull the Realm upon their heads, and be at once avenged on them for my two eyes. Let not Gods patience hinder thy repentance; but because he is so patient, therefore do thou the rather repent.

Judges 16.
12.

Judges 16.
26, &c.

The fourth hindrance of Piety.

4. The presumption of God's mercy. For when men are justly convinced of their sins, forthwith they betake themselves to this Shield, *Christ is merciful*; so that every sinner makes *Christ the Patron of his sin*; as though he had come into the world to bolster sin; and not to destroy the works

1 John 3. 8.

Isa. 59. 20.

Deut. 29. 19.

Non delin-
quenti, sed
peccata re-
linquenti
condonat
Deus.

Isa. 55. 7.

1 Sam. 18. 7.

works of the Devil. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his days. But what is this but to be an implicate Atheist? Doubting that either God seeth not his sins; or if he doth, that he is not just; for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is, Christ is merciful; but to whom? only to them that repent and turn from iniquity in Jacob. But if any man bless himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of mine own heart, thus, adding drunkenness to thirst; the Lord will not be merciful unto him, &c. O mad Men! who dare bless themselves, when God pronounceth them accursed? Look therefore how far thou art from finding repentance in thy self; so far art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him; and to our God, for he is very ready to forgive.

Despair is nothing so dangerous as presumption: For we read not in all the Scriptures of above three or four, whom roaring Despair overthrew; but secure Presumption hath sent millions to perdition without any noise. As therefore the Damozels of Israel sang in their Dances: Saul hath killed

killed his thousands, and David his ten thousands; so may I say, that despair of God's mercy hath damned thousands, but the ^a presumption of God's mercy hath damned ten thousands, and sent them quick to Hell, where now they remain in eternal torments, without all help or ease, or hope of redemption. God spared the ^b Thief, but not his fellow; God spared one, that no Man might despair; God spared but one, that no Man should presume. Joyful assurance to a Sinner that repents; no comfort to him that remains impenitent. God is infinite in mercy, but to them only, who turn from their sins to serve him in holiness, without which no man shall see the Lord, Heb. 12. 14. To keep thee therefore from the hindrance of presumption, remember, that as Christ is a Saviour, so ^c Moses is an Accuser. Live therefore, as though there were no Gospel; die, as though there were no Law. Pass thy life, as though thou wert under the conduct of Moses; depart this life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish; ^d Repent, if thou wilt be saved.

The fifth hindrance of Piety.

5. *Evil company*, commonly term'd good fellows: but indeed, the Devil's chief instruments to hinder a wretched Sinner from repentance and Piety. The first sign of Gods favour to a Sinner, is, to give him grace to forsake evil companions; such who wilfully continue in sin, condemn the means of their Calling, gibing at the sincerity

^a Metuendum est ne te occidat spes; & cum multum spes de misericordia, incidat in iudicium. Aug. ^b Luk. 23.

43. Latronis exemplum non est exemplum imitationis sed consolationis.

^c John 5. 45.

^d Qui dat poenitenti veniam non dabit peccanti poenitentiam. Aug.

Pſalm 1. 1.

Rev. 18. 4.

Luke 22. 62.

Pſalm 6. 8.

Luke 2. 7.

cerity of profeſſion in others, and ſhaming Chriſtian Religion by their own prophane lives. Theſe ſit in the ſeat of the ſcorners. For as ſoon as God admits a ſinner to be one of his people, he bids him, *Come out of Babylon.* Every lewd company is a *Babylon*, out of which, let every child of God either keep himſelf; or if he be in, think that *he hears his Fathers voice ſounding in his ears, come out of Babylon, my child.* As ſoon as Chriſt looked in mercy upon *Peter*, he went out of the company that was in the High-Prieſt's Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, ſaid, *away from me all ye workers of iniquity, &c.* As if it were impoſſible to become a new man, till he had ſhaken off all old ill companions. The trueſt proof of a man's Religion, is the quality of his companions. Prophane companions are the chief enemies of Piety, and quellers of holy motions. Many a time is poor Chriſt (offering to be new born in thee) thruſt into the *Stable*; when theſe lewd companions by their drinking, plays, and jeſts, take up all the beſt Rooms in the *Inn* of thy heart. Oh, let not the company of earthly ſinners hinder thee from the Society of heavenly *Saints* and *Angels*.

The ſixth hindrance of Piety.

6. A conceited fear, leſt the practice of Piety ſhould make a Man (eſpecially a young Man) to wax too ſad and penſive; whereas indeed none can better joy, nor have more cauſe to rejoyce, than pious and

and religious Christians. For as soon as they are justified by faith, they have peace with God, than which there can be no greater joy. Besides, they have already the Kingdom of grace descended into their hearts, as an assurance that (in God's good time) they shall ascend into his Kingdom of glory. This Kingdom of grace consists in three things: First, *Righteousness*, for having Christ's righteousness to justify them before God, they endeavour to live righteously before men. Secondly, *Peace*, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*, which joy is only felt in the peace of a good conscience; and is so great, that it passeth all understanding. No tongue can express it, no heart can conceive it, but only he that feels it. This is that fulness of joy which Christ promised his Disciples, in the midst of their troubles, a joy that no man could take from them. The feeling of this joy, David upon his repentance begged so earnestly at the hands of God; Restore me to the joy of thy salvation. And if the Angels in Heaven rejoyce so much at the conversion of a sinner, the joy of a sinner converted must needs be exceeding great in his own heart. It is worldly sorrow that snows so timely upon mens heads, and fills the furrows of their hearts, with the sorrows of death. The godly sorrow of the godly (when God thinks it meet to try them) causeth in them repentance not to be repented

Rom. 5. 2.

Rom. 14. 17.

Phil. 4. 7.

John 16. 24.
Verse 22.

Psal. 51. 12.

Luk. 15. 7, 10.

2 Cor. 7. 10.

^a Joh. 14. 16,

17.

^b 2 Cor. 1. 5.

^c Isa. 57. 21.

^d Eccles. 2. 2.

^e Hab. 2. 6.

^f Phil. 3. 8.

Luke 6. 25.

for it doth but further their salvation; and in all such tribulation, they shall be sure to have the *Holy Ghost* to be their ^a *Comforter*; who will ^b make our *consolations* to abound through *Christ*, as the *sufferings of Christ* shall abound in us. But whilst a man liveth in impiety, he hath (^c) no peace, saith *Esay*; ^d his laughter is but madness (saith *Solomon*) his riches are but (^e) clay (saith *Habakkuk*). nay, the Apostle accounts them no better than ^f dung, in comparison of the pious man's treasure; all his joys shall end in woes, saith *Christ*. Let not therefore this false fear hinder thee from the practice of Piety. Better it is to go sickly (with *Lazarus*) to *Heaven*, than full of mirth and pleasure with *Dives* to *Hell*. Better it is to mourn for a time with men, than to be tormented for ever with *Devils*.

The seventh hindrance of Piety.

Fleres si scires unum tuum temporamentum; Rides quum non sit forsitan una dies. Th. Mor. g Luke 12. 19, 20.

7. And lastly, the hope of long life: for were it possible that a wicked liver thought this year to be his last year; this month, his last month; this week, his last week; but that he would change and amend his wicked life? no verily, he would use the best means to repent, and to become a new man. But as the rich man in the 8 Gospel promised himself many years to live in mirth, ease, and fulness, when he had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of many years, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the *Jews* sins and cala-

Lam. 1. 9.

cala-

calamities to this, that *she remembred not her last end.*

The longest space betwixt a man's coming by the *womb*, and going by the *grave*, is but *short*: for *man that is born of a woman, hath but a short time to live*: He hath but a *few days*, and those full of nothing but troubles. And except the *Practice of Piety*, how much better is the state of the child that yesterday was baptized, and to day is buried, than *Methusalem's*, who lived nine hundred sixty nine years, and then died? of the two, happier the *Babe*; because he had less *sin* and fewer sorrows. And what now remains of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a *lingring death*: so that as the Apostle protests, *a man dieth daily.*

Hark in thine ear, O secure fellow; thy life is but a *puff of breath* in thy nostrils, trust not to it. Thy *Soul* dwells in a house of clay, that will fall ere it be long; as may appear by the *dimness* of thy eyes, the *deafness* of thy ears, the *wrinkles* in thy cheeks, the *rottenness* of thy teeth, the *weakness* of thy sinews, the *trembling* of thy hands, the *Kalender* in thy bones, the *shortness* of thy sleep, and every *gray hair*, as so many *Summoners*, bids thee prepare for thy long home. Come, let us in the mean while walk to thy *Fathers Coffin*: break open the lid, see here, how that *corruption is thy Father,*

Lam. 1. 9.

Job 14. 1.

a Quotidie morimur: quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. Vives: Cor. 15.

11. Isa. 2. 22.

Job 17. 14.

and the worm thy Mother and Sister : seeſt thou how theſe are ? ſo muſt thou be ere long : fool ! thou knoweſt not how ſoon. Thy *Hour-glaſs* runneth apace, and in all places, *Death* in the mean while waiteth for thee.

Homo eſt fatuus uſque ad 40 annum, dind ubi agnovit ſe eſſe fatuum, vita conſumpta eſt, Luth.

The whole life of man (ſave what is ſpent in God's ſervice) is but a foolery : for a man lives *ſourty years* before he knows himſelf to be a fool : and by that time he ſeeſt his folly, his life is finiſhed.

Hark, *Husbandman*, before thou ſeeſt many more crops of *Harveſt*, thy ſelf ſhall be ripe, and *Death* will cut thee down with his ſickle. Hark, *Tradesman*, ere many *ſix months* go over, thy laſt month will come on ; after which thou ſhalt trace away, and trade no longer. Hark, moſt grave *Jude*, within a few terms, the term of thy life approacheth ; wherein thou ſhalt ceaſe to judge others, and go thy ſelf to be judged. Hark, O Man of God, that goeſt to the Pulpit, Preach this Sermon, as it were the laſt that thou ſhouldeſt make to thy people. Hark, *Nobleman*, lay aſide the high conceit of thy honour, *Death*, ere it be long, * will lay thine honour in the duſt, and make thee as baſe as the Earth that thou treadeſt under thy feet. Hark, thou that now readeſt this book, aſſure thy ſelf ere it be long there will be but two holes where now thy two eyes are placed ; and others ſhall read the truth of this leſſon upon thy bare *Skull*, which now thou readeſt in this little book ; how ſoon I know

* Mors ſceptrum ligonibus æquat.

know not, but this I am sure of; ^a that thy time is appointed, thy ^b months are determined, thy ^c days are numbred, and thy very ^d last hour is limited, beyond which thou shalt not pass; For then, the first born of death mounted on his ^e pale horse, shall alight at thy door; and (notwithstanding all thy wealth and honour, and the tears of thy dearest friends) will carry thee away bound hand and foot, as his Prisoner, and keep thy body under a load of earth, until that day come, wherein thou must be brought forth to ^f receive according to the things which thou hast done in that body, whether it be good or evil. O let not then the false hope of an uncertain long life hinder thee from becoming a present Practiser of religious Piety! God ^g offereth grace to day, but who promiseth to morrow? there are now in Hell many young men, who had purposed to repent in their old age, but Death cut them off in their impenitency, ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured; for custom of sin breeds hardness of heart; and the impediments which hinder thee from repenting now, will hinder thee more when thou art more aged.

A wise man being to go a far and foul journey, will not lay the heaviest burthen upon the weakest horse. And with what confidence canst thou lay the great load of repentance on thy feeble and tired old age, whereas now in thy chiefest strength

^a Job 14. 14.

^b Job 14. 5.

^c Psal. 90. 12.

Dan. 5. 26.

Stat sua cuique dies. Virg.

^d 11. 8.

^e Rev. 6. 8.

^f 2 Cor. 5. 10.

^g Psal. 95. 7.

Heb. 3. 7.

Pœnitenti veniam spon-
dit, sed vivendi in crastinum non spon-
dit, Chrysost, Nemo tam divos habuit faventes,
crastinum ut possit sibi pol-
liceri. Senec.
Heb. 3. 13.

thou canst not lift it, but art ready to stagger under it. Is it wisdom for him that is to sail a long and dangerous voyage, to lie playing and sleeping, whilst the *Wind* serveth and the *Sea* is calm, the *Ship* sound, the *Pilot* well, *Mariners* strong; and then set forth when the winds are *contrary*, the weather *tempestuous*, the *Sea* raging, the *Ship* rotten, the *Pilot* sick, and the *Sailers* languishing? Therefore, *O* sinful soul, begin now thy conversion to God, whilst *life*, *health*, *strength* and *youth* last: before those ^a years draw nigh, when thou shalt say, *I have no pleasure in them*. God ever required in his service, the ^b first-born; and the ^c first-fruits; and those to be offered unto him without delay. So just ^d Abel offered unto God his *firstlings*, and *fattest lambs*: and reason good, that the *best Lord* should be *first*, and *best served*. All God's servants should therefore ^e remember to serve their Creator in the days of their youth; and ^f early in the morning, like *Abraham*, to sacrifice unto God the *Young Isaac* of their Age. & *Ye shall not see my face* (saith *Joseph* to his Brethren) *except ye bring your younger brother with you*. And how shalt thou look in the face of *Jesus*, if thou givest thy younger years to the devil, and bringest him nothing but thy blind, lame, and decrepit old age? Offer it unto thy ^h Prince, saith *Malachy*. If he will not accept such a one to serve him, how shall the Prince of Princes admit such a one to be his servant?

^a Eccl. 12. 1.

^b Exod. 13. 2.

^c Exod. 22. 29.

^d Gen. 4. 4.

^e Eccl. 12. 12.

^f Gen. 22. 3.

^g Gen. 43. 3.

^h Mal. 1. 8.

If the King of Babel would have young men (well favoured, and such as had ability in them) to stand in his palace, shall the King of Heaven have none to stand in his Courts, but the blind and lame, such as the soul of David hated? Thinkest thou when thou hast served Satan with thy prime years, to satisfie God with thy dotage? take heed lest God turn thee over to thy old Master again: that as thou hast all the days of thy life done his Work, so he may in the end pay thee thy Wages. Is that time fit to undertake by the serious exercises of repentance (which is the work of works) to turn thy sinful soul to God, when thou art not able with all thy strength to turn thy weary bones on thy soft bed? If thou findest it so hard a matter now, thou shalt find it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy conscience will clog thee, pain will distract thee, the fear of death will amaze thee, and the visitation of friends will so disturb thee, that if thou be not furnished afore-hand with store of faith, patience, and consolation, thou shalt not be able either to meditate thy self, or to hear the word of comfort from others; not to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be taken with a dumb palsie, or such a deadly senselesness, that thou shalt neither remember God, nor think upon thine own estate; and dost thou not well deserve, that God should forget to save thee in thy death, who art so unmindful now to serve him in thy life? The

Dan. 1. 4.

2 Sam. 5. 8.

Mat. 7. 22.

Heb. 12. 17.

Mat. 25. 11.

Rev. 3. 20.

† Nascens
morimur fi-
nisque ab ori-
gine pender,
Et pubescen-
tes juncta so-
necta premit.
Manil.

of Death, will drive many at that time to cry, *Lord, Lord*, but Christ protesteth that *he will not then know them for his*. Yea, many shall then (like *Esau*) *with tears seek to repent, and yet find no place of repentance*. For Man hath not *free-will* to repent when he will, but when God will give him grace. And if Mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as *Virgins*, to so earnest suiters as *knockers*, because they knocked *too late*; How thinkest thou that she will ever suffer thee to enter her gates, being *so impure a wretch*, that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with *thine own fists* upon the *breasts* of a penitent heart? and justly doth her grace deny to open the gates of *Heaven*, when thou knockest in thine *adversity*, who in thy *prosperity* wouldst not suffer Christ whilst he knock-
ed, to enter in at the *door* of thy heart. Trust not either *late repentance*, or long life; not *late repentance*, because it is much to be feared, lest that the *repentance*, which the fear of *Death* enforceth, *dies* with a man *dying*. And the Hypocrite, who deceived others in his life, may deceive himself in his death. God accepteth none but *free-will offerings*, and the *repentance* that pleaseth him must be voluntary, and not of constraint. Not *long life*, † for *old age* will fall upon the neck of *youth*; and as nothing is more sure than *Death*, so nothing is more uncertain than the
time

time of *dying*. Yea oftentimes when ripeness of sin is hastened by outrageousness of sinning, God suddenly cutteth off such *vicious livers*, either with the sword, intemperateness, luxury, surfeit, or some other fearful manner of sickness. Mayst thou not see, that it is the *evil spirit* that persuades thee to defer thy repentance till old age, when experience tells thee, that not one of a thousand that takes thy course doth ever attain unto it? Let God's holy Spirit move thee, not to give thy self any longer † to eat and drink with the drunken, lest thy Master send Death for thee in a day when thou lookest not for him, and in an hour that thou art not aware of: and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest ^a long life, fear God, and long for life everlasting. The longest life here, when it is come to the period, will appear to have been but as a ^b tale that is told, a ^c vanishing vapour, a ^d flitting shadow, a seeming ^e dream, a glorious ^f flower, growing and flourishing in the ^g morning, but in the evening cut down and withered; or like a ^h Weavers shuttle, which by winding here and there swiftly unwindereth it self to an end. It is but a ⁱ moment, saith St. Paul. O then the madness of Man! that for a moment of ^k sinful pleasure, will hazard the loss of an ^l Eternal weight of glory.

These are the seven chief hinderers of Piety, which must be cast out like May

Nequities vitæ non finit esse senem.

† Mat. 27.
49, 50, 51.

a Deut. 30.
16.

Prov. 3. 2.

Psal. 34.

11, &c.

b Psal. 90. 9.

c James 4. 14.

d Psal. 109.

23.

e Psal. 76. 5.

f Psal. 90. 5.

1 Pet. 1. 24.

g Psal. 90. 6.

h Isa. 38. 12.

i 2 Cor. 4. 17.

k Heb. 11. 25.

l 2 Cor. 4. 17.

Mat. 16. 9.
Luke 8. 2.

Magdalens seven devils, before ever thou canst become a true Praëfiser of Piety, or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory.

The Conclusion.

TO conclude all: for as much as thou seest, that without *Christ*, thou art but a *slave of sin*, *Death's Vassal*, and *Worms Meat*; whose *thoughts* are vain, whose *deeds* are vile, whose *pleasures* have scarce beginnings, whose *miseries* never know end; what wise man would incur these *hellish torments*, tho he might by living in sin, purchase to himself for a time the *Empire of Augustus*, the *riches of Cræsus*, the *pleasures of Solomon*, the *policy of Achitophel*, the *voluptuous fare*, and *fine apparel of Divs*? for what should it avail a man (as our Saviour saith) to win the whole world for a time, and then to lose his soul in hell for ever?

Heb. 3. 13.

And seeing that likewise thou seest how great is thy *happiness* in *Christ*; and how vain are the *hindrances* that debar thee from the same; beware (as the Apostle exhorteth) of the *deceitfulness of sin*. For that *sin* which seems now to be so *pleasing* to thy *corrupt nature*, will one day prove the *bitterest enemy* to thy *distressed soul*; and in the mean while *harden* (unawares) thine *impenitent heart*.

Sin (as a Serpent) seems beautiful to the eye ; but take heed of the sting behind ; whose venomous Effects if thou knewest, thou wouldest as carefully fly from sin, as from a Serpent : for,

1. Sin did never any man good : and the more sin a man hath committed, the more odious he hath made himself to God, the more hateful to all good men.

2. Sin brought upon thee all the evil, crosses, losses, disgraces, and sicknesses, that ever beset thee, Fools (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. *Jeremy*, in lamenting manner, asketh the question ;

Psal. 107. 17.

Wherefore is the living man sorrowful ? The Holy Ghost answereth him ; Man suffereth for his sin. Hereupon the Prophet takes up that doleful out-cry against sin, as the cause of all their miseries, *Wo now unto us that ever we have sinned.*

Lam. 3. 20.

3. If thou dost not speedily repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame and judgments, than ever hitherto beset thee. Read *Levit. 26. ver. 18, &c. Deut. 28. 15, &c.*

Lam. 5. 26.

4. And lastly, if thou wilt not cast off thy sin ; God (when the measure of thine iniquity is full) will cast thee off for thy sin : for as he is just, so he hath power to kill and cast into hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereto in the world to come,

Gen. 25. 16.

Dan. 4. 27.

2 Sam. 12. 13.

Jonas 3. 5, &c.

Luke 22. 62.

2 Cor. 5. 20.

Mat. 5. 20.

and be assured that thou art not one of those who are given over to a reprobate sense ; Let then (O sinner) my counsel be acceptable unto thee: break off thy sins by righteousness, and thine iniquities by shewing mercy towards the poor : O let there (at length) be an healing of thine error ! Nathan used but one parable, and David was converted ; Jonas preached but once to Nineveh, and the whole City repented : Christ looked but once on Peter, and he went out, and wept bitterly. And now, that thou art oft, and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets ; yea, that God himself, by his Embassadors, doth pray thee to be reconciled unto him ; leave off thine adultery, with David ; repent of thy sins like a true Ninevite ; and whilst Christ looketh in mercy upon thee, leave thy wicked companions, and weep bitterly for thine offences. Content not thy self with that formal Religion, which unregenerated men have framed to themselves instead of sincere devotion : for in the multitude of Opinions most men have almost lost the practice of true Religion. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kind of vices (for there is an antipathy betwixt some vices,) but remember that Christ saith, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven. Consider with

with thy self how far thou comest short of the *Pharisees* in *Fasting*, *Praying*, *frequenting the Church*, and in *giving of Alms*: Think with thy self how many *Pagans*, who never knew *Baptism*, yet in *moral virtues*, and *honesty of life*, do go far beyond thee. Where is then the life of *Christ thy Master*? and how far art thou from being a true *Christian*, if thou dost willingly yield to live in any one gross *sin*? thou canst not have a *regenerated soul*, tho thou reformatest thy self like *Herod*, from many other *Vices*. A true *Christian* must have respect to walk in the truth of his heart, in all the *Commandments of God* alike; for (saith *St. James*) *He that shall offend in one point of the Law (wilfully) is guilty of all*. And *Peter* bids us lay aside (not some, but) *all malice, guile and hypocrisies, &c.* One sin is enough to damn a *Man's Soul* without *repentance*: dream not to go to *Heaven* by any nearer, or easier way than *Christ* hath traced unto us in his word. The way to *Heaven* is not easie or common, but ^a *strait and narrow*; yea, so narrow, that *Christ* protesteth, that ^b *a rich man shall hardly enter into the Kingdom of Heaven*, and that those who enter, are but ^c *a few*; and that those *few* cannot get in but by ^d *striving*, and that some of those who strive to enter in, shall not be able. This all *God's Saints* (whilst they here lived) knew well: when with so often *fastings*, so earnest *prayers*, so frequent *hearing the Word*, and receiving the *Sacraments*, and with
such

Mar. 6. 20.

James 2. 10.

1 Pet. 2. 1.

^a Mat. 7. 14.

^b Mat. 19. 23.

^c Mat. 7. 14.

and 22. 14.

^d Luk. 13. 24.

such abundance of *tears* they devoutly begged at the hands of God for *Christ's* sake to be received into his Kingdom.

If thou wilt not believe this truth, I assure thee, that the Devil, which perswades thee now, that it is easie to attain Heaven, will tell thee *hereafter*, that it is the *hardest business* in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soul, and to go the *right* and safe way to Heaven, get forthwith (like a *wise Virgin*) the *Oyl of Piety* in the lamp of thy conversation, that thou maist be in a *continual readiness* to meet the *Bridegroom*, whether he cometh by Death, or by Judgment. Which that thou maist the Letter do, let this be thy *daily practice*.

Mat. 25. 1.

How a private man must begin the morning with Piety.

AS soon as ever thou *awakest* in the Morning, keep the *door* of thy heart fast shut, that no *earthly thought* may enter, before that God be come in first: and let him (before all others) have the ^a *first place* therein. So all evil thoughts, either will not *dare* to come in, or shall the easier be *kept out*: and the heart will more savour of *piety and godliness* all the day after. But if thy heart be not (at thy first waking) filled with some *Meditations* of God, and his Word; and dressed like the ^b *lamp* in the *Tabernacle*, every morning and even.

^a Primitiæ
oris & cordis
Deo offeren-
dæ. Ambr. in
Psal. 119.

^b Exod. 27.
20, 21.

evening, with the Oyl Olive of God's Word; and perfumed with the sweet ^b Incense of Prayer: Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God all the day after, sending forth nothing but the stench of corrupt and lying words, and of rash and blasphemous Oaths.

^a Exed, 30.
6, 7.

Begin therefore every days work with God's Word and Prayer. And offer up unto God upon the Altar of a ^b contrite heart, the ^c groans of thy spirit, and the ^d calves of thy lips, as thy morning sacrifice, and the first-fruits of the day: and as soon as thou awakest, say unto him thus.

^b Psal. 51. 17.
^c Rom. 8. 22.
^d Hof. 13. 2.

A short Soliloquy, when one first wakes in the Morning.

MY Soul waiteth on thee, O Lord, more than the Morning Watch watcheth for the Morning. O God, therefore be merciful unto me, and bless me, and cause thy face to shine upon me: fill me with thy Mercy this Morning, so shall I rejoyce and be glad all my days.

Psal. 130. 6.
Psal. 67. 1.

Psal. 90. 14.

Meditations for the Morning.

Then Meditate,

1. **H**OW Almighty God can (in the Resurrection) as easily raise up thy body out of the grave, from the sleep of death, as he hath this Morning wakened thee in thy bed out of the sleep of nature. At the dawning of which Resurrection-day,

¹²Thes. 1. 10.

⁵Jude v. 14.

^cPhil. 3. 21.

^dMat. 13.

¹³. 17. 2.

Luke 9. 31.

^eAct. 17. 31.

^f1 Cor. 6. 3.

^gJude v. 15.

Luke 14. 14.

¹Pet. 5. 8.

Job 1. 7.

^hJob 1. 10.

ⁱPsal. 121. 4.

^kPsal. 34. 7.

Gen. 32. 1, 2.

²King. 6. 16.

day Christ ^a shall come to be glorified in his Saints, and every one of the bodies of the ^b thousands of his Saints (being ^c fashioned like unto his glorious body) shall shine as bright as the ^d Sun. All the Angels shining likewise in their glory, the Body of Christ surpassing them all in splendor and glory; and the Godhead excelling it. If the rising of one Sun makes the Morning-sky so glorious, what a bright-shining and glorious Morning will that be, when so many thousand thousands of Bodies, far brighter than the Sun, shall appear and accompany Christ as his glorious Train, coming to keep his general Session of ^e Righteousness, and to judge the wicked ^f Angels, and all ^g ungodly Men? and let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the eternal bliss and glory of that Day, which is properly termed the Resurrection of the Just. Beasts have bodily eyes to see the ordinary light of the day; but endeavour thou with the eyes of Faith, to fore-see the glorious light of that Day.

2. That thou knowest not how near the evil spirit (which night and day like a roaring Lion, walketh about seeking to devour thee) was unto thee whilst thou slep'st, and wast not able to help thy self; and that thou knowest not what Mischief he would have done to thee, had not God ^h hedged thee and thine, with his ⁱ ever-waking providence, and guarded thee with his holy and blessed ^k Angels.

3. If thou hearest the *Cock* crow, remember ^a *Peter* to imitate him; and call to mind that *Cock-crow*ing sound of the last Trumpet, which shall waken thee from the dead, and consider in what case thou wert, if it sounded now: and become such, as thou wouldst wish to be then, lest at that day thou wilt wish that thou hadst never seen this; yea, ^b curse the day of thy natural birth, for want of being ^c new born by spiritual grace. † When the *Cock* crows, the *thief* despairs of his hope, and gives over his nights enterprise: So the *devil* ceaseth to tempt or attempt any further, when he hears the devout Soul wakening her self with Morning-Prayer.

4. Remember that Almighty God is about thy bed, and seeth thy down-lying and thy up-rising, understandeth thy thoughts, and is acquainted with all thy ways. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, do also behold how thou ^d wakest and risest. Do all things therefore as in the awful presence of God, and in the sight of his holy ^e *Angels*.

5. As thou art putting on thine apparel, remember that they were first given as coverings of shame, being the filthy effects of sin; and that they were made but of the offals and excrements of dead beasts. Therefore, whether thou respect the stuff or the first institution, thou hast so little cause to be proud of them, that thou hast great

^a Luke 22.
61, 62.

^b Jer. 20. 14.
Job 3. 1.
^c Tit. 3. 5.
† Gallo carente suas
Latro relinquit infidias,
etc. Ambr.
Hexam. l. 5.
cap. 24.

Psal. 139. 2, 3.

^d Gen. 31. 55.
& 32. 1, 2.

^e Psal. 91. 5, 11
Acts 12. 12.

a Mat. 22. 11.

b Rom. 13. 14.

1 Cor. 1. 30.

Phil. 3. 9.

Rev. 19. 8.

Eph. 4. 24.

c Rev. 16. 15.

Mat. 22. 13.

Luke 12. 48.

Lam. 3. 23.

Psal. 19. 5.

great cause to be *humbled* at the sight and wearing of them: seeing *the richest apparel* are but fine covers of the *foulest shame*. Meditate rather, That as thine apparel serves to *cover* thy shame, and to *fence* thy body from cold: so thou shouldest be as careful to cover thy *soul* with that ^a *wedding-garment*, which is the ^b *righteousness of Christ*, and (because apprehended by our faith) called *the righteousness of the Saints*: Lest whilst we are richly apparelled in the sight of *Men*, we be not found to walk ^c *and naked* (so that all our *filthiness* be seen) in the sight of *God*. But that with his *righteousness* (as with a *Robe*) we may cover our *selves* from perpetual *shame*; and shield our souls from that fiery cold that will procure eternal *weeping and gnashing of teeth*. And withal, consider how blessed a people were our *Nation*, if every *silken suit* did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of *these outward blessings*, of them he should receive greatest *inward thanks*. But if it prove otherwise, their reckoning will prove the heavier in the day of their *accounts*.

6. Consider, how Gods *Mercy* is renewed unto thee every *Morning*, in giving thee (as it were) a *new life*: and in causing the *Sun* after his uncessant Race, to rise again to give thee *light*. Let not then his glorious light burn in vain: but *prevent* rather (as often as thou canst) the *Sun-rising*, to give God *thanks*: and

and kneeling down at thy bed-side, salute him at the *day spring* with some devout *Antelucanum*, or *Morning-Soliloquy*: containing an humble confession of thy *sins*, the pardon of all thy faults, a thanksgiving for all his *benefits*, and a craving of his gracious *protection* to his *Church*, *thy self*, and all that do belong unto thee.

Wisd. 15.20.

Brief directions how to read the Holy Scriptures once every year over, with ease, profit, and reverence.

BUt for as much, that as *faith* is the *soul*, so *reading* and *meditating* of the *Word* of *God*, are the *Parents* of *Prayer*: therefore before thou prayest in the *Morning*, first, read a *Chapter* in the *Word* of *God*; then meditate a while with thy self, how many excellent things thou canst remember out of it.

As first; what good counsels or exhortations to good *works*, and to *holy life*.

Secondly, what *threatnings* of *judgments* against such and such a *sin*: and what fearful *examples* of *Gods* punishment or vengeance upon such and such *sinners*.

Thirdly, what *blessings* *God* *promiseth* to *patience*, *chastity*, *mercy*, *alms-deeds*, *zeal* in his service, *charity*, *faith*, and *trust* in *God*, and such like *Christian* virtues.

Fourthly, what *gracious deliverances* *God* hath wrought, and what *special blessings* he hath bestowed upon them, who were his true and zealous *servants*.

Fifthly,

Fifthly, Apply these things to thine own heart, and read not these *Chapters*, as matters of *Historical* discourse : but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee : for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, Read them therefore with that reverence, as if God himself stood by, and spake these words unto thee, to excite thee to those *virtues* ; to dissuade thee from those *vices* ; assuring thy self, that if such *sins* (as thou readest there) be found in thee without repentance, the like *plagues* will fall upon thee ; but if thou dost practice the like *piety* and *virtuous deeds*, the like *blessing shall come unto thee and thine*.

Epi. Act. dict.

In a word, apply all that thou readest in H. Scripture, to one of these two heads chiefly ; either to confirm thy *faith*, or to increase thy *repentance* ; for as *Sustine & Abstine*, bear and forbear, was the Epitome of a good Philosopher's life, so *Crede & Recipisce*, believe and repent, is the whole sum of a true Christian's profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soul, than five read and run over without marking their *scope* or *sense*, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day ; one in the Morning, and another at Noon, and the third at Night (reading so many Psalms instead of a Chapter, as our Church Liturgy appoints

appoints for morning or evening Prayers) thou shalt read over all the *Canonical* ^a *Scripture* in a year, except six Chapters, which thou maist add to the *task* of the last day of the year. The reading of the *Bible* in order will help thee the better to understand both the *History* and *scope* of the *H. Scripture*. And as for the ^b *Apocrypha*, being but penned by *Man's spirit*, thou maist read them at thy pleasure; but believe them so far as they agree with the *Canonical Scripture*, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy business will not permit thee so much time, as to read every morning a Chapter, &c. O *Man*, remember that thy life is but short, and that all this business is but for the use of this short life; but *salvation* or *damnation* is everlasting. Rise up therefore every morning by so much time the earlier; defraud thy foggy flesh of so much sleep, but rob not thy soul of her food, nor God of his service; and serve the *Almighty* duely whilst thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember that God is a God of ^c holiness, whereof he warneth us by repeating so often, ^d *Be ye holy, for I am holy*.

lege; cum Apocryphis verò nihil habeas negotii: hæc tantum studio sæ meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ, non transgrediaris illius terminos. Ac Vet. Testamenti (ut dictum est) viginti duos meditare libros. Cyrillus Hierosolymitan. Cateches. 4. c Exod. 26. 36. d Lev. 21. 44. and 19. 2. and 20. 7.

And

^a In the Canonical books of the Old Testament there are 931. chapters, but distributing the 150. Psalms into 60. parts, thou shalt find but 841. which being added to 260 (the number of the Chapters in the New Testament) will amount to 1101. dividing which by three into 365. (the number of the days of the year) there will remain but six, which thou maist dispose of as is prescribed.

^b Hos viginti duos libros

4 Lev. 10. 2.

Ver. 3.

Deut. 23. 13,
14.

Job 11. 13, 14.

Isa. 1. 15.

And when he devoured with a sudden fire, *Nadab* and *Abihu*, for offering unto him incense with *strange fire*, (like those *now-a-days*, who offer Prayers from hearts fraught with the fire of *lust and malice* :) the Lord would give no other reason of his judgment but this, *I will be sanctified in them that come near me*. As if he should have said, If I cannot be sanctified by *them* who are my servants, in serving me with that holiness that they should, I will be sanctified *on them*, by confounding them with my just judgments, which their *lewdness* doth deserve. God therefore cannot abide any wilful uncleanness, or filthiness in them, who serve him : in so much that he commanded the *Israelites*, That when they were in Camp against their Enemies, they should dig a hole with a paddle, and cover their excrements : his reason is, *For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give thee thine Enemies before thee : therefore thy host shall be holy, that he see no filthy thing in thee, and turn away from thee*. If he will have men to be so holy in time of war in the Field, how much more holiness expecteth he at our hands in time of peace, in our houses? therefore saith *Zophar* in *Job* : *If thou prepare thine heart, and stretch out thine hand towards God to pray : if iniquity be in thy hand, put it far away, and let no wickedness dwell in thy Tabernacle*. For, as *Esay* saith, *If there be any uncleanness in our hands, (that*
is,

is, any sin whereof we have not repented) *tho we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers.* Therefore before thou prayest, let God see that thy heart is sorrowful for thy sin : and that thy mind is resolved (thorow the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparel which beseemeth thy calling, and the Image of God, which thou bearest ; shut thy chamber-door, and kneel down at thy bed-side, or some other convenient place, and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul, offer up unto God from the Altar of a contrite heart, thy prayer as a morning-sacrifice, through the mediation of Christ, in these or the like words.

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power and Majesty, whose glory the very *heaven of heavens* is not able to contain : look down from heaven upon me, thine unworthy servant, who here prostrate my self at the ^a footstool of thy ^b Throne of Grace. But look upon me, O Father, through the merits and mediation of Jesus Christ, c thy beloved Son, in whom only thou art well pleased. For, of my self, I am not worthy to stand in thy presence, or to speak with mine unclean lips

ⁱ King. 8. 27.

^a Psal. 132. 7.

^b Heb. 4. 16.

Dan. 9. 18.

^c Mat. 3. 17

Isa. 6. 5.

Psal. 51. 5.

Gen. 6. 5.

Mat. 15. 19.

Mat. 12. 34.

Psal. 140. 1, 2.

Dan. 9. 10.

Dan. 9. 11.

Levit. 26.

14, &c.

a *lips* to so holy a God as thou art. For thou know'st that in *sin* I was conceived and born, and that I have lived ever since in iniquity: so that I have broken all thy holy Commandments by sinful *motions*, unclean *thoughts*, evil *words*, and wicked *works*, *omitting* many of those duties of Piety which thou requirest for thy service, and *committing* many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou maist confess unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person and manner, how it was committed, saying, *But more especially, O Lord, I do bere, with grief of heart, confess unto thee, &c.*]

Deut. 27. 26.

Dan. 9. 11.

Gal. 3. 10.

Esd. 6. 13.

Lam. 3. 22.

Psal. 130. 7.

Psal. 5. 7.

Psal. 13. 5.

Psal. 143. 2.

And for these my sins, O Lord, I stand here guilty of thy *curse*, with all the miseries of this life, and everlasting *torments* in *hell fire*, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea, Lord, I confess, that it is *thy mercy which endureth for ever*, and *thy compassion which never fails*, that is the cause that I have not been long ago consumed. But with thee, O Lord, there is *mercy and plenteous redemption*. In the multitude therefore of thy *Mercy*, and confidence in *Christ's Merits*, I intreat thy divine Majesty, that thou wouldst not enter into judgment with thy servant, neither be extream to mark what I have hitherto done amiss: for if thou dost, then can no flesh be justified in thy sight, nor

nor any living stand in thy presence. But be thou merciful unto me, and *wash way all the uncleanness of my sin*, with the merits of that precious blood, which *Jesus Christ* hath shed for me. And seeing that he hath born the *burthen* of that *curse*, which was due to my transgressions, O Lord, deliver me from my *sins*, and from all those *judgments* which hang over my head, as due unto me for them: and separate them *as far from thy presence, as the East is from the West*: bury them in the *burial of Christ*, that they may never have power to rise up against me, to shame me in this *life*, or to condemn me in the *world* which is to come. And I beseech thee, O Lord, not only to wash away my sins with the *blood* of thine immaculate *Lamb*; but also to purge my *heart*, by thy holy Spirit, from the dross of my natural corruption: that I may feel thy *Spirit*, more and more *killing* my sin in the *power* and *practice* thereof: so that I may with more freedom of *mind*, and liberty of *will*, serve thee the *everlasting God*, in *righteousness & holiness* this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere to be thy *faithful* and *unfeigned* servant unto my lives end: that when this *mortal life* is ended, I may be made a partaker of *immortality*, and *everlasting happiness* in thy heavenly kingdom. In the mean time, O Lord, whilst it is thy blessed will & pleasure, that I may continue to spend, and end that *small number* and remnant of days, which thou hast

Ezek. 36. 25.
1 John 1. 9.

Gal. 3. 13.

Psal. 103. 12.

Col. 2. 12, 13
Eph. 2. 5, 6.

John 1. 29.
Psal. 51. 7, 10.
Gal. 4. 24, 25.

Luke 1. 74,
75.

Mat. 24. 13

Psal. 90. 12.

Rom. 14. 17.

Eph. 1. 4.

Mat. 23. 34.

Gen. 9. 6.

Eph. 4. 24.

Col. 3. 10.

Rom. 8. 28.

Mat. 22. 3.

hast appointed for me to live in this vale
 of misery: *Teach me so to number my days,*
that I may apply my heart unto wisdom: and
 as thou dost add days unto my life; so,
 good Lord, I beseech thee, add *repentance*
 and *amendment* to my days; that as I grow
 in years, so I may increase in *grace*, and
 favour with thee and all thy people. And
 to this end, give unto me a supply of all
 those graces, which thou knowest to be
wanting in me, and *necessary* for me, with
 an increase of all those good gifts, where-
 with thou hast already endowed me; that
 so I may be the better *enabled* to lead such
 a *godly life*, and *honest conversation*, as that
 thy Name may thereby be glorified, *others*
 may take good example by me, and my
soul may more chearfully feed on the
peace of a good conscience, and be more
 replenished with the joy of the *Holy Ghost*.
 And here, O Lord, according to my bound-
 en duty, I give thee most humble and
 hearty *thanks*, for all those blessings
 which of thy goodness thou hast bestow-
 ed upon me. And namely, for that thou
 hast of thy free love, according to thine
 eternal purpose, *elected me before the founda-*
tion of the world was laid, unto *salvation* in
Jesus Christ: for that thou hast created
 me after thine own Image, and hast be-
 gun to restore that in me, which was lost
 in our first Parents: for that thou hast
 effectually called me by the working of
 thy Spirit, in the preaching of the Gospel,
 and receiving of the Sacraments, to
 the

the knowledge of thy saving grace and
 c obedience of thy blessed will: for that
 thou hast bought and redeemed me with
 the blood of thine only begotten Son, from
 the torments of Hell, and thrall of Satan;
 for that thou hast by faith in ^d Christ, freely
 justified me, who am by nature the child of
 wrath: for that thou hast in good mea-
 sure ^e sanctified me by thy holy Spirit, and
 given me so large a time to repent, toge-
 ther with the means of repentance. I
 thank thee likewise, good Lord, for my
 life, health, wealth, food, raiment, peace, pro-
 sperity and plenty: and for that thou hast
 preserved me this night from all perils and
 dangers of body and soul, and hast brought
 me safe to the beginning of this day. And
 as thou hast now wakened my body from
 sleep; so I beseech thee waken my soul
 from sin, and carnal security: and as thou
 hast caused the light of the day to shine in
 my bodily eyes; so, good Lord, cause the
 light of thy Word, and holy Spirit, to illumi-
 nate my heart: and give me grace, as one of
 thy children of light, to walk in all holy
 obedience before thy face this day: and
 that I may endeavour to keep faith and a
 clear conscience towards thee, and towards
 all men, in all my thoughts, words and
 dealings. And so, good Lord, bless all my
 studies and actions, which I shall take in
 hand this day; as that they may tend to
 thy glory, the good of others, and the com-
 fort of mine own Soul and Conscience
 in that day, when I shall make my final

H

accounts

c 1 Pet. 2.
 18, 19.
 Rev. 5. 9.

d Rom. 3. 28.
 Gal. 2. 16.
 Eph. 1. 3.
 e 1 Cor. 6. 11.
 1 Pet. 1. 2.
 2 Pet. 3. 9.

Eph. 5. 13.

Luke 16. 8.
 Phil. 2. 15.

Act. 24. 16.

Zach. 3. 2.

Psal. 34. 7.

Psal. 91. 11.

Psal. 31. 5.

Luk. 23. 46.

Neh. 13. 31.

Psa. 51. 18, 19.

Ila. 39. 8.

accounts unto thee for them. Oh my God, keep thy servant, that I do no evil unto any man this day: and let it be thy blessed will, not to suffer the Devil, nor his wicked Angels, nor any of his evil Members, or any malicious enemies, to have any power to do me any hurt or violence. But let the eye of thy holy providence watch over me for good, and not for evil: and command thy holy Angels to pitch their Tents round about me, for my defence and safety, in my going out, and coming in, as thou hast promised they should do about them that fear thy Name. For, into thy hands, O Father, I do here commend my soul, and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through frailty forget thee; yet Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole Church, and chosen people, wheresoever they live upon the face of the earth. Defend them from the Rage and Tyranny of the Devil, the World, and Antichrist. Give thy Gospel a free and a joyful passage through the world, for the conversion of those who belong to thine Election and Kingdom.

Bless the Churches and Kingdoms (wherein we live) with the continuance of Peace, Justice

Justice, and true Religion. Defend the Kings Majesty from all his enemies, and grant him a long life, in health, and all happiness, to reign over us. Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue. Increase in them all heroical gifts, and spiritual graces, which may make them fit for those places, for which thou hast ordained them. Direct all the Nobility, Bishops, Ministers, and Magistrates of this Church and Common-wealth, to govern the Commons in true religion, justice, obedience, and tranquillity. Be merciful unto all the Brethren which fear thee, and call upon thy name; and comfort as many among them as are sick, and comfortless in body, or mind: especially be favourable to all such as suffer any trouble or persecution for the testimony of thy truth, and holy Gospel: And give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom; for the glory of thy name, the further enlarging of the truth, and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed Saviour, and end these sinful days. And give me grace, that like a wise Virgin, I may be prepared with oil in my Lamp, to meet thee the sweet Bridegroom of my soul at thy coming; whether it be by the day of Death, or of Judgment: and then, Lord Jesus, come when thou wilt; even Lord Jesus, come quickly. These and all other

Psal. 72. 51.

1 Tim. 2. 2.

1 Tim. 2. 2.

Jam. 5. 15.

Heb. 11. 36.

1 Cor. 10. 13.

2 Tim. 2. 9.

2 Corinth. 1.

6, &c.

Mat. 25. 1,

2, &c.

Rev. 22. 20.

graces which thou knowest needful and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father : giving thee thy glory, in that form of Prayer, which Christ himself hath taught me to say unto thee. *Our Father which art in heaven, Hallowed be thy Name, &c.*

Meditations to stir us up to Morning Prayer.

IF when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter : meditate, that Prayer is thy spiritual sacrifice, *wherewith God is well pleased*; and therefore it is so displeasing to the devil, and so irksome to thy flesh. Bend therefore thy Affections (will they, nill they) to so holy an exercise; assuring thy self, that it doth by so much the more please God, by how much the more it is displeasing to thy flesh.

2. Forget not how the Holy Ghost puts it down as a special note of reprobates: *they call not upon the Lord, they call not upon God.* And when Eliphaz supposed that Job had cast off the fear of God, and that God had cast Job out of his favour; he chargeth him that he restrained prayer before God : making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that *whosoever shall call on his name shall be saved*

Heb. 13. 15,
16.

Psal. 14. 4.
Psal. 53. 4.
Job 15. 4.

Rom. 10. 13.

ved. It is certain, that he who maketh no conscience of the duty of Prayer hath no grace of the holy Spirit in him. For the spirit of grace and of prayer, are one : and therefore grace and prayer go together. But he that can from a penitent heart (morning and evening) pray unto God, it is sure, that he hath his measure of grace in this world ; and he shall have his portion of glory in the life which is to come.

Zach. 12. 10.

3. Remember, that as loathing of meat and painfulness of speaking, are two symptoms of a sick body : so irksomness of praying when thou talkest with God, and carelesness in hearing, when God, by his Word, speaks unto thee, are two sure signs of a sick soul.

4. Call to mind the zealous devotions of the Christians in the Primitive Church, who spent many whole nights and vigils in watching and praying for the forgiveness of their sins ; and that they might be found ready at the coming of Christ. And how that David was not content ^a to pray at Morning, at Evening, and at Noon, but he would also ^b rise up at midnight to pray unto God. And if Christ did chide his Disciples, because they would not ^c watch with him one hour in praying, what chiding dost thou deserve, who thinkest it too long to continue in prayer but one quarter of an hour ? If thou hast spent divers hours in seeing a vain Mask, or Play ; yea whole days and nights in carding and dicing, to please thy flesh ; be

^a Psalm 55.

16. 17.

^b Psal. 119.

62.

^c Mat. 26. 40

ashamed to think a Prayer of a *quarter* of an hour long, to be *too long* an exercise for the service of God.

5. Consider, that if the *Papists* in their *blind superstition*, do in an *unknown*, and therefore a *unedifying* Tongue (fit only for the children of *b mystical Babylon*) mutter over upon their *c Beads*, every morning and evening, so many scores of *Ave-Maries*, *Pater-nosters*, and idolatrous prayers: how shall they in their *superstitious* devotion, rise up in judgment against thee, professing thy self to be a true worshipper of *Christ*? if that thou thinkest these Prayers to be *too long* a task, being shorter for *quantity* than theirs, but far more profitable for *quality*, tending only to *God's* glory, and thy good; and so compiled of Scripture *phrase*, as that thou may'st speak to God, as well in his own *holy words*, as in thine own *native language*. Be ashamed, that *Papists* in their *superstitious* worshipping of creatures, should shew themselves more devout than thou, in the *sincere* worshipping of the true and *only* God. And indeed, a prayer in private devotion, should be *one* *e continued* speech, rather than many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keep thee from prayer, or to distract thee in praying: remember that those are the *f Fowls* which the *evil one* sends to devour the good seed, and the *carcases* of thy spiritual Sacrifices: but endeavour, with *g Abraham*, to drive them

a 1 Cor. 14.
14.

b Gen. 11. 79.
Rev. 17. 5.
c A superstition.

Qui filo insertis numerant sua murmura baccis.
Mant. Alphons. lib. 4.

d Joh. 17. 3.
e Vox continuata, non concisa & rupta ut batologia videtur. Perkins de unic. ration. conc. c. 10.

f Mat. 13. 4.
19.

g Gen. 25.
11.

them away. Yet notwithstanding, if thou perceivest at some times, that thy spirits are dull, and thy mind not apt for Prayer, and holy devotion: strive not too much for that time; but humbling thy self at the sense of thine infirmity and dulness, knowing that God accepteth the ^b willing mind (tho it be oppressed with the heaviness of the flesh) endeavour the next time, to recompence this dulness, by redoubling thy zeal; and for the time present, commend thy soul to God in this or the like short Prayer.

^b Mat. 26. 41.
2 Cor. 9. 12.

Another shorter Morning-Prayer.

O Most gracious God, and merciful Father, I thine unworthy Servant do here acknowledge, that as I have been born in sin, so I have lived in iniquity, and broken every one of thy Commandments, in thought, word, and deed, following the desires of mine own Will, and lusts of my flesh, not caring to be governed by thy holy Word and Spirit: and therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in Hell-fire, if thou shouldest but deal with me according to thy Justice, and my desert. Wherefore, O heavenly Father, I beseech thee, (for thy Son Jesus Christ his sake, and for the Merits of that bitter Death and bloody Passion, which I believe that he hath suffered for me) that thou wouldest par-

don, and forgive unto me all my *sins*, and deliver me from *the shame* and *vengeance*, which is due to me for them. And send thy holy *Spirit* into my *heart*, which may assure me that thou art my *Father*, and that I am *thy child*, and that thou lovest me with an unchangeable love; and let the same *thy good Spirit* lead me in thy *truth*, and crucify in me more and more, all worldly and carnal *lusts*, that my *sins* may more and more *die* in me; and that I may serve thee in *unfeigned* righteousness and holiness this day, and all the days of my life: that when this mortal life is ended, I may (through thy mercy in CHRIST) be made partaker of everlasting glory in thy heavenly Kingdom. And here, O Lord, from the bottom of my heart I thank thee for all thy *blessings* which thou hast bestowed upon my *soul* and *body*, for *electing* me in thy love, *redeeming* me by thy Son, *sanctifying* me by thy Spirit, and *preserving* me from my youth up, until this present day and hour, by thy most gracious providence.

I thank thee more especially, for that thou hast defended me *this night* from all perils and dangers, and hast brought me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keep me this day from all *evil*, that may hurt me, and from falling into any gross *sin* that should offend thee. Set thy fear before mine eyes, and let thy spirit to rule my heart, that all that I shall think, do, or speak
this

this day, may tend to thy glory, the good of others, and the peace of mine own conscience. And to this end I commend *my self*, and *all* my ways and actions, together with *all* that do belong unto me, unto thy gracious *direction* and *protection*; praying thee to keep both them and me from *all evil*: and to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyranny of the world, and of Antichrist: Preserve our gracious King from all conspiracies and treasons: grant him a long and prosperous reign over us. Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: endue them with thy grace, and defend them from all evil. Bless all our Ministers and Magistrates, with those graces and gifts, which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy judgments: comfort all those that are sick and comfortless. Lord, keep me in a continual readiness, by faith and repentance, for my last end: that whether I live or dye, I may be found thine own, to thine eternal glory, and mine everlasting salvation, through Jesus Christ my only Saviour. In whose blessed name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that prayer, which he hath sanctified with his own lips, saying. Our Father which art in Heaven, Hallowed be thy Name, &c.

Further Meditations, to stir us up to Prayer in the Morning.

THink not any *business* or *haste* (though never so great) a sufficient excuse to omit prayer in the Morning, but meditate:

1. That the *greater* thy *business* is, by so much the *more* need thou hast to pray for *Gods good speed* and *blessing* thereon: seeing it is certain, that *nothing* can prosper without his *blessing*.

2. That many a man, when he thought himself *surest*, hath been *soonest* crossed, so maist thou.

3. That many a man hath gone out of his door, and never come in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee: and if thou be so careful, before thou goest abroad, to drink, to fence thy *body* from ill *airs*; how much more careful shouldest thou be to pray, to preserve thy *soul* from evil *temptations*?

4. That the time spent in prayer never hindreth, but furthereth and prospereth a man's journey and business.

5. That in going abroad into the world, thou goest into a *Forest* full of unknown dangers, where thou shalt meet many *briers*, to tear thy *good name*; many *snarcs*, to trap thy *life*; and many *bunters*, to devour thy *soul*. It is a field of pleasant *grass*, but full of poisonous *Serpents*. Adventure not therefore to go *naked* amongst these

Quem dies
vidit veniens
superbum:
Hunc dies
vidit fugiens
jacentem.
Senec.
Nescis quid
vesper ferus
vchat. Varro.

these bryars, till thou hast prayed Christ to clothe thee with his righteousness: nor to pass thorow these snares and ambushments, till thou hast prayed for God's providence to be thy guide: nor to walk barefoot through this snaky field; till having thy feet shod with the preparation of the Gospel of peace, thou hast prayed to have still the brazen Serpent in the eyes of thy faith; that so if thou comest not home holier, thou maist be sure not to return worse than when thou wentest out of door.

Therefore tho thy haste be never so much, or thy business never so great; yet go not about it, nor out of thy doors, till thou hast at least used this, or the like short Prayer.

A brief Prayer for the Morning.

O Merciful Father, for Jesus Christ his sake, I beseech thee, forgive me all my known and secret sins, which in thought, word or deed, I have committed against thy Divine Majesty, and deliver me from all those judgments, which are due unto me for them: and sanctifie my heart with thy holy Spirit, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise defend me this day from all perils and dangers of body and soul. And to this end I commend my self, and all my actions unto thy blessed pro-

protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious Blood. Bless me therefore, O Lord, in my *going out*, and *coming in*; and grant that whatsoever I shall *think*, *speake*, or *take in hand* this day, may tend to the *glory* of thy name, the *good* of others, and the *comfort* of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake: In whose blessed Name I give thee *thy glory*, and beg at thy hands all other *graces* which thou seest to be needful for me, this day and ever, in that prayer which Christ himself hath taught me, saying: *Our Father, &c.*

Meditations, directing a Christian, how he may walk all the day with God, like Enoch.

HAVING thus begun; keep all the day after as diligent a watch as thou canst, over all thy thoughts, words, and actions, which thou maist easily do, by craving the assistance of God's holy Spirit, and observing these few rules.

Rom. 6. 26.

First, For thy thoughts.

^a Eph. 4. 27.

^b Psal. 137. 9.

^c Isa. 59. 5.

BE careful to suppress every sin in the first motion. Dash^b Babylons children, (whilst they are young) against the stones. Tread (betimes) the ^c Cockatrice's

cgg.

egg, lest it break out into a Serpent. Let sin be to thy heart a *stranger*, not a *home-dweller*. Take heed of falling oft into the same sin, lest the custom of sinning † take away the conscience of sin, and then shalt thou wax so *impudently wicked*, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy mind to feed it self upon any imagination, which is either impossible for thee to do, or unprofitable, if it be done: but rather think of the worlds *vanity*, to condemn it; of *death*, to expect it; of *judgment*, to avoid it; of *hell*, to escape it, and of *Heaven*, to desire it.

3. Desire not to fulfil thy mind in all things; but learn to deny thy self those desires (tho never so pleasing to thy nature) which being attained, will draw either scandal on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine own misery, through *unbelief*, *self-love*, and *wilful breaches of Gods Law*: and the necessity of Gods mercy through the merits of *Christ's Passion*, to be such; that if thou wert demanded, *What is the vilest creature upon earth?* Thy Conscience may answer, *Mine own self by reason of my great sins*: and that if on the other side thou wert asked, *What thou esteamest to be the most precious thing in the world?* thy heart might answer, *One drop of Christ's blood, to wash away my sins*. And as thou tenderest the salvation of thy soul, live not
in

† Qui conscientiae curam abjiciunt nec homines reverentur nec Deum.

Zach. 8. 17.

Prov. 6. 14.

in any wilful filthiness. For true faith, and the purpose of sinning, can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy general Calling, as in the frequent use of the Word and Sacraments: but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandments; like *Josias**, who turned to God with all his heart, according to all the law of Moses: and *Zachary* and *Elizabeth*, who walked in all the Commandments of God without reproof. But if at any time through frailty, thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin increased, and thy purpose of amendment confirmed.

6. Beware of affecting Popularity by adulation: the end never proves good; and tho attained by due deserts, yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keep down, whom they condemn for their unworthiness; but to cut off, whom they envy for their greatness: He therefore is truly prudent who (considering the premisses) neither affecteth nor neglecteth popularity. But in any wise take heed of harbouring a † discontented mind; for it may work thee more woe than thou art aware of. It is a special mercy, in the multitude of so many blessings, as thou dost enjoy,

*2Kin.23.25.
Luke 1. 6.

† Socrates in
forum egres-
sus, quàm
multis ego
(inquit, non
egeo! Non
est ergo pau-
per, qui caret,
sed qui eget.

joy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despair: and he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with ^a meaner, had they known their ^b great dangers: affect therefore competency, rather than eminency. And in all thy will, have ever an eye to God's will, lest thy self-action turn to thine own destruction. Happy the man, who in this short life is ^c least known of the world, so that he doth truly know God, and himself! whatsoever cross therefore thou hast to discontent thee: remember, that it is less than thy sins have deserved. Count therefore Christ thy chiefest joy, and sin thy greatest grief: esteem no want, to the want of Grace; not any loss, to the loss of God's favour: and then the discontentment for outward means shall the less perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Paul's admonition, We brought nothing into this world, and it is certain, that we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Pray therefore with wise ^d Agur: O Lord, give me neither poverty nor riches: feed me with food

^a Dimidium plus toto.
Hesiod.
^b Feriunt summos fulmina montes.
Horat.
Tangunt magnos tristia fœta deos.
Ovid.
^c Λαίψα βίβλος.
Qui notus nimis omnibus ignotus moriatur sibi. Sen



¹ Tim. 6. 7, 8, 9.
Insaniæ demandi sunt, qui tam multa tam anxie congerunt, quum sit tam paucis opus.
Vives.
^d Prov. 30. 8, 9.

food convenient for me, lest I be too full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

7. Bestow no more thought upon worldly things than thou needs must, for the discharge of thy place, and the * maintenance of thy estate: but still let thy care be greater for * heavenly, than earthly things: and be more grieved for a ^b dishonour done to God, than for an injury offered to thy self: but if any private injury be offered unto thee, bear it as a Christian, with patience. Never was an innocent man wronged, but if he patiently bare his cross, he † overcame in the end. But thy good name in the meanwhile is wounded: bear that also with patience. For he that at the last day will give thy body a resurrection; will as sure in his good time, grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou dost thyself, is more than that which thine enemy can do unto thee. Neither canst thou more rejoyce him, than to hear that it thorowly vexeth thee. But if thou canst shew patience on earth, God will shew himself just from heaven. Pray for him; for, if thou be a good man thyself, thou canst not but rejoyce, if thou shouldest see thy worst enemy to become a good man too. But if he still continueth in his malice, and encreaseth in his mischief, give thou thy self unto Prayer, committing thy self, and commending thy cause unto the

a 1 Tim. 6.
8. 9.
Gen. 28. 20.
* Col. 3. 1, 2.
Phil. 3. 20.
b Jos. 7. 9.
Psal. 139.
21, &c.

† Nobile vincendi genus est patientia: vincit. qui patitur: si vis vincere, discite pati. Optima injuriarum ultio est oblivio, efficit enim ut animus levet, nec magis lædat, quam si facta non esset.

the righteous Judge of heaven and earth, saying with *Jeremy*; O Lord of hosts that judgest righteously, and triest the reins and the heart: vengeance is thine, and unto thee have I opened my cause. In the mean while wait (with *David*) on the Lord: be of good courage, and he shall comfort thine heart. 1.

Jer. 11. 20.

8. The more others commend thee for an excellent act, be thou the more humble in thine own thoughts. Affect not the vain praises of men: the Blessed Virgin was troubled when she was truly praised of an Angel. They shall be praised of Angels in heaven, who have eschew'd the praises of Men on earth. Neither need'st thou praise thy self: deal but uprightly, ^b others will do that for thee. Be not thou curious to know other mens doings, but rather be careful that no man know any ill dealings by thee.

Ne verbis quod scis ostentes, sed rebus te ostende scire.

b Psal. 49. 18.

9. Esteem no sin little, for the curse of God is due to the least; and the least would have damned thee, had not the Son of God died for thee. Bewail therefore the misery of thine own state: and as occasion is ministred: mourn for the iniquity of the time. Pray to God to amend it, and be not thou one of them that make it worse,

c Ezek. 9. 4.
Psa. 69. 9, 1
Mark 3. 5.
d Heu fugiunt fræno non remorante dies.
Psal. 90. 9,
10, 11.
Non quàm diu, sed quàm bene.

10. Lastly, think often of the ^d shortness of thy life, and certainty of death: and wish rather a good life than a long. For, as one day of Man's life is to be preferred before the longest age of a Stag, or Raven: so one day spent religiously, is to be higher valued

* Fuit, non
vixit. Sen.
Non refert
quanta fit vi-
ta diuturni-
tas, sed qua-
lis fit admi-
nistratio.
Vives.
Tota vita dies
unus ut mi-
rum fit homi-
nes non ex-
sariari iisdem
toties rede-
untibus.

† Non potest
praesentem
diem recte
vivere is, qui
se non eam
quasi ulti-
mam victu-
rum esse co-
gitat.

a Mat. 12. 36.

b Prov. 10. 19.

c Dixisse saepe
paenituit, ta-
cuisset vero
nunquam.

d Nescit, vox
missa reverci
Quam peri-
culosum illud
lingua quod
vadis?

e Nescit poe-
nitenda lo-
qui, qui pro-
ferenda prius

suo tradidit examini. Cassiod. lib. 10. Epist. 4. f Jam. 1. 19. Consulti-
us est tacere quam inepte loqui.

valued, that a man's * whole life that is
consumed in prophaneness.

Cast over therefore once every day, the
number of thy days, by *subtracting* those
that are past (as being vanished like ye-
ster-nights dream) contracting them that
are to come, (since the one half must be
slept out, the rest made uncomfortable, by
the troubles of the World, thine own sick-
ness, and the death of friends:) counting
† only the present day thine; which spend,
as if thou wert to spend no more.

Secondly, For thy Words.

1. **R**emember, that thou must answer
for every * idle word: that in b
multiloquie, the wisest man shall over shoot
himself. Avoid therefore all tedious and
idle talk, whereof seldom ariseth comfort,
many times repentance; especially beware
of rash answers, when the tongue out-runs
the mind. The word was thine whilst thou
kept'st it in: it is d another's as soon as it is
out. O the shame, when a man's own tongue
shall be produced a witness, to the confusi-
on of his own face!

Let then thy words be few, but advised:
forethink whether that which thou art to
speak, be e fit to be spoken: affirm no more
than what thou knowest to be true; and
be rather f silent, than speak to an ill, or
to no purpose.

2. Let thy heart and tongue ever go to-

gether

gether in honesty and truth; hate ^d dissembling and lying in another, detest it in thy self, or God will detest thee for it: for he hateth a liar, and his father the Devil alike. And if once thou be discovered to make no conscience of lying, no man will believe thee when thou speakest a truth: but if thou lovest truth, more credit will be given to thy word, than to a lyers oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lye though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed: and ever distinguish 'twixt him that offendeth of ^e infirmity (or against his will) and him who offendeth ^f maliciously, and of set purpose: let the one have pity, the other justice.

3. Keep thy speech as clean from all obscenity, as thou would'st thy meat from poison: and let thy talk be ^h gracious, that he that hears thee, may grow better by thee: and be ever more earnest when thou ⁱ speakest of Religion, than when thou talkest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine error: rejoyce to find the truth, and ^k magnifie it. Study therefore three things especially; to understand well, to say well, and to do well.

And when thou meetest with Gods children, be sure to make some holy advantage by them: learn of them, all the good that thou

d 1 Pet. 2. 1.
Psal. 3. 2.
Si mendacem te nōrint, nemo tibi credet etiamsi affirmes verissima. Arist.

f Odi tanquam armaturus.
Prov. 6. 30.
Acts 3. 17.
1 Tim. 1. 13.
g Psal. 59. 3.
5.
Psal. 101. 7.
h Eph. 4. 29.
Psal. 1. 2.
Prov. 31. 26.
Pii est alios reddere pio.
i Psal. 132.

21.
Psal. 69. 9.
* Si verum audias silentio protinus reverere, illique tanquam divinæ rei assurgito.

Mark 4. 24.
25.

2 Kin. 4. 2.

m Eccl. 3. 7.

Luke 2. 19.

Arcanum tibi
creditum fi-
delius custo-
di, quam de-
positam pe-
cuniam.

* Vera ami-
citiā tantum-
modo est in-
ter bonos.
Mali nec in-
ter se amici
sunt, nec cum
bonis.

† Civilem a-
micum sic
habeas, ut
putes posse
inimicum
fieri.

thou canst ; and communicate with them, all the good things that thou knowest. The more good thou teachest others, the more will God still ^k minister unto thee. For, as the gifts of men, by much using, do perish and decrease : so the gifts of God, by much using, do the more grow and increase ; like the ¹ widow's pitcher of oyl, which the more it poured to fill other vessels, the more it was still replenished in it self.

4. Beware that you believe not all that is told you, and that you tell not ^m all that you hear : for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart ; never let malice in hatred, make thee to reveal, that which love in friendship, bound thee a long time to conceal. But for fear of such after-claps, observe two things.

First, though thou hast many acquaintance ; yet make not any thy familiar friend, but he that truly * fears God : Such a one, thou never needst to fear. For though you should in some particulars fall out, yet Christian love, the main ground of your friendship, will never fall away ; and the fear of God will never suffer him to do thee any villany. Secondly, do nothing in the sight of a † civil friend, for which thou canst not be safe, unless it be concealed, nor any thing, for which (if just cause be offered) thou

thou needest fear him, if he proves thine *unjust* enemy. If thou hast done any thing amiss, ask God forgiveness, and perswade thy self rather than *thy friend*, to * keep thine own counsel. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion; if ever that *cause* fail, the friendship falleth off: and the rather, because that as God breeds among men, *Truth, Peace* and *Amity*, that we should live to do one another good: so the Devil daily soweth *falsehood*, * *discord* and *enmity*, to cause (if he can) the *dearest friends* to devour one another.

5. Make not a † jeast of another man's infirmity: remember thine own. Abhor the frothy wit of a filthy nature, whose brains having once conceived an odd *scoff*, his mind travels (as a woman with child) till he be delivered of it. Yea, he had rather lose his *best friend*, than his *worst jeast*. But if thou be disposed to be * *merry*, have a special care to *three things*:

1. That thy mirth be not against Religion;
2. That it be not against *Charity*;
3. That it be not against *Chastity*, and then be as *merry* as thou canst, only in the Lord.

6. Rejoyce not at the fall of thine *enemy*, for thou knowest not what shall be the manner of thine *own end*. But be more * glad to see the *worst mans amendment*,

Cum supplicio mortis aliquis afficiendus esset, aiebat se male ad vitam revocare. Crudelis animi est alienis malis gaudere, & non misereri communem naturam.

* Quod taceri vis, prior ipse taceas.

* Bellum non est hominum sed (quod verbum sonat) belluarum & cum vitiis non hominibus gerendum.

Eph. 5. 4.

Psal. 15. 3.

† Irridere pi-um nefas: impium, im- mane: ho- minem, in- humanum.

* Nemo vi- detur sibi tam vilis, ut irrideri me- rearur.

Phil. 4. 4.

Prov. 23. 17.

* Valentinia- nus Imp.

than

Rom. 5. 8,
10.
Eph. 2. 4.

Mat. 18. 24,
28.

Pfal. 1. 19.

* Nec mendacii utilitas
est diuturna
nec veritatis
damnum diu
nocet.

Reprehensio
semper vel
meliores vel
cautiores nos
reddit.

than his punishment. Hate no man, for fear lest Christ loves him : who will not take it well, that thou shouldest hate whom he loveth. Christ ^a loved thee, when thou wast his Enemy : by the merits therefore of his blood, he requireth thee, for his sake, to love thine Enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of 100 pence, for the forgiveness of ten thousand talents ; of 60 hundred thousand Crowns, for ten Crowns ; petty forgiveness of man, for the infinite forgiveness of Almighty G O D. Though thou thinkest thine enemy unworthy to be forgiven ; yet Christ is worthy to be obeyed.

7. When the glory of God, or good of thy neighbour doth require it ; speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. * Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that sees thee offend, and tells thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust ; come it from the mouth of a friend, or of a foe, it never doth a wise man harm. For if it be true ; thou hast a warning to amend ; if it be false, thou hast a Caveat what to avoid.

void. ^c So every way it makes a wise man better or wariier. But ^a if thou canst not endure to be reprehended, do then nothing worthy of reprehension.

9. Speak not of God, but with ^a fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our Mouths: [†] much less ought we to abuse it vainly in our Talk. But ordinarily to use it in vain, rash, or false Oaths, is an undoubted sign of a soul that never truly feared God. Pray therefore with David, when thou art to speak in any matter that may move passion: ^b Set a watch, O Lord, before my mouth, and keep the door of my lips.

10. Lastly, In ^e praising be discreet: in ^d ^a saluting, courteous; in ^e admonishing, friendly; in forgiving, merciful; in ^f promising, faithful; and bountiful in ^g recompensing good service: making not the rewards of virtue the gifts of favour.

Thirdly, for thy Actions.

1. **D**O no evil, tho thou mightest: for God will not suffer the ^b least sin (without bitter repentance) to escape unpunished. Leave not undone any good than thou canst. But do nothing without a calling, nor any thing in thy calling, till thou have first taken ⁱ counsel of Gods Word, of the lawfulness thereof, and prayed for his blessings upon thy endeavour; and then do it in the name of God, with cheerfulness of heart, committing the success unto

* Si reprehendi fers ægrè reprehenda ne feceris.
a Deut. 28. 58.

† Qui facile in teris jurat, in jocis jurabit: qui in jocis, & in mendacio. Vives.
b Psal. 141. 3.
c 1 Pet. 5. 12.
d Rom. 12. 10.
* Affabilitas & comitas sunt nullius in pendii, amicitias tamen magnas conglutinant exhibita, dissolvunt prætermissa.

1 Thef. 5.

26. 14.

e 2 Thef. 3. 5.

Rev. 19. 17.

f Psal. 135. 4.

g Eccl. 25.

13. 14.

h Ps. 119. 101.

i 1 Sam. 30. 6.

unto him; in whose power it is, to bless with his *grace*, whatsoever business is intended to his glory.

1 Cor. 7. 5.
Imminet
semper occa-
sioni suæ di-
abolus. Greg.

Mat. 7. 12.

a Luke 16. 2.
2 Cor. 6. 2.
2 Cor. 5. 10.
b Gen. 39. 9.
11 &c.

2 Sam. 12. 12.

Luke 8. :7.
and 12. 2.

Prov. 5. 8.
and 6. 27.

Omnis pec-
candi occasio
vitanda est;
nam qui amat
periculum
peribit in illo.
Eccl. 3.

2. When thou art *tempted* to do an *evil* work, remember that *Satan* is where his business is. Let not the child of God be the instrument of so base a *slave*: hate *the Work*, if thou abhorrest *the Author*. Ask thy *Conscience* these two questions: *Would I have another to do this unto me? What shall I answer Christ in the day of my accounts; if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him?* And remember with *Joseph*, * that tho no man seeth, yet God seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are *secret* in the sight of God, as those that are manifest in the eyes of *Men*. For God, as he is *just*, without speedy repentance, will bring the *secret* sins, as he did *David's*, to the open light, before all *Israel*, and before the *Sun*. Be therefore as much afraid of *secret* sins, as of open shame. And so avoid all in *general*, as that thou dost not allow to thy self any one *particular*, or *darling* sin, which the *corruption* of thy Nature could best agree withal: For the crafty *devil* can hold a mans soul as fast by one, as by many sins: and faster by that one which doth please thee, than by all those which begin to be *abominable* unto thee. And as thou desirest to avoid a *sin*; so be careful to shun the * *occasion*.

3. In effecting good actions which are
with

within the compass of thy calling, distrust not God's providence, tho thou see the means either wanting or weak. And if means do offer themselves, be sure that they be lawful: and having gotten lawful means, take heed that thou rely not more upon them, than upon God himself. Labour, in a lawful calling, is Gods ordinary means, by which he blesteth his children with outward things. Pray therefore for God's blessing upon his own means. In earthly business, bear an heavenly mind: do thou thy best endeavour, and commit the whole success to the fore-ordaining wisdom of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the loss of thy soul. In all therefore both actions and means, endeavour with Paul, to have always a clear conscience towards God, and towards men.

Look to your selves, what conscience ye have: For conscience shall damn, and conscience shall save.

4. Love all good things for God's sake: but God for his own sake. Whilst thou holdest God thy friend, thou needest not fear who is thine enemy: for either God will make thine enemy to become thy friend, or will^c bridle him that he cannot hurt thee. No man is^d overthrown by his enemy, unless that first his sin have prevailed over him, and God hath left him to himself; he that would therefore be safe

I

from

Judg. 7. 7.

Mat. 16. 26.

Hic murus
aheneus esto,
nil conscire
sibi, nulla
pallefcere
culpa. Horat.
Act. 24. 16.

^a Psal. 118.
6, 7.

Rom. 8. 31.

Prov. 16. 7.

^b Gen. 32.

3. &c.

^c Gen. 31. 7.

^d Numb. 14.

42, 43, &c.

Psal. 27. 11, 12, 13. from the fear of his enemies, and live still in the favour of his God; let him redeem the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed to the time to come with careful providence.

5. Give every man the honour due to his place, but honour a man more for his goodness, than for his greatness. And of whomsoever thou hast received a benefit, unto him (as God shall enable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God: and count every blessing received from God as a pledge of his eternal love, and a spur to a godly life.

6. Be not proud for any external worldly goods, nor for any internal spiritual gifts. Not for external goods, because, that as they came lately, so they will shortly be gone again; their loss therefore is the less to be grieved at. Not for any internal gifts: for as God gave them, so will he likewise take them away: if (forgetting the giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine own worth; and contemn others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one virtue that moves thee to be self-conceited? thou hast twenty vices that may better villifie thee in thine own eyes.

Be the same in the sight of God, who beholds thy heart, that thou seemest to be in the eyes of men, that see thy face. Con-

*a Tu rectè
vives, si curas
esse quod
audis. Hor.
Ep. ad Quint.*

tent not thy self with * *an outward good name*, when thy *Conscience* shall inwardly tell thee it is undeserved, and therefore none of thine. A *deserved good name* for any thing, but for godliness, lasts little, and is less worth. In all the holy Scriptures, I never read of an *Hypocrites* repentance: and no wonder; for whereas after *sin conversion* is left as a means, to cure all other sinners; what means remain to recover him who hath converted *conversion* it self into sin? Wo therefore unto the Soul that is not, and yet still seemeth religious?

7. Mark the *fearful ends* of notorious evil men, to abhor their wicked actions; mark the *life of the godly*, that thou maist imitate it; and his blessed † *end*, that it may comfort thee. Obey thy *bettters*, observe the *wise*, accompany the *honest*, and love the *religious*. And seeing the corrupt nature of man is prone to *hypocrisie*, beware that thou use not the exercise of Religion, as matters of *course* and *custom*, without care and conscience, to grow more holy and devout thereby. Observe therefore how by the continual use of God's means, thou feelest thy special *corruptions* weakened, and thy *sanctification* more and more increased: and * make no more shew of holiness *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart.

8. Endeavour to rule those who live under *thine authority*, rather by love than by fear, for to rule by a love is *easie* and

* Nil juvat bonum nomen, reclamante conscientia.

† Num. 23. 10.
Psal. 37. 35, 36, 37.

* Isa 58. 5, 6
Mat. 23. 27, 28.
Psal 51. 56.
a Ama & impera. Blande vis latet imperio. Aug.

b Qui terret,
plus ille ti-
met: fors ille
Tyranno con-
venit. Claud.
de instit. prin.
c 1 Pet. 2-13.

d Lev. 25.55.
e Philem. 16.
* 1 Cor. 9. 5.

f Si Pericles,
quoties chla-
mydem indu-
eret, apud se
dicere consu-
evit. Attende,
Pericles, quòd
gestaturus es
imperium in
liberos Athe-
nienfes. Plut.
in Apophth.
Quanto ma-
gis tu, quoties
authoritatem
exercitaturus
es apud teip-
sum, dicere
deberes. Me-
mento homo,
quòd imperi-
um geris in
liberatos
Christianos.
g Qui statuit
aliquid parte
inauditâ alterâ, æquum licet statuerit, haud æquus fuerit. Sen. in
Med.

safe, but tyranny is ever accompanied with
care and ^b terror. Oppression will force
the oppressed to take any *advantage*, to
shake off the Yoke that they are not able
to bear: neither will God's Justice suffer
the sway that is grounded on Tyranny, long
to continue. Remember that tho by ^c hu-
mane ordinance they serve thee, yet by a
more peculiar right they are ^d God's ser-
vants. Yea, now being Christians, ^e not as
thy servants, but above servants, ^{*} brethren
beloved in the Lord. Rule therefore over
^f Christians (being a Christian) in love
and mercy, like Christ thy Master.

9. Remember, that of all actions none
makes a Magistrate more like God (whose
Vice-gerent he is) than doing Justice just-
ly. For the due execution whereof:

First, have ever an open ear to the just
complaints of *unjust* dealings.

Secondly, so lend one ear to the *Accu-
ser*, as that thou keep the other for the *ac-
cused*: for ^g he that decreeth for either
part, before both be heard, the decree may
be just, but himself is *unjust*.

Thirdly, in hearing both parts, incline
not to the right hand of *affection*, or to
the left of *hatred*: as to believe arguments
of *perswasion* for a friend, before argu-
ments *concluding* for a foe.

Fourthly, deny not Justice, which is
Regia mensura, to the meanest Subject:
but let the Cause of the poor and needy
inauditâ alterâ, æquum licet statuerit, haud æquus fuerit. Sen. in
Med.

come

come in equal ballance with the rich and mighty. If thou perceivest on the one side in a cause, the * *high hills of cunning advantage, powerful combination, and violent prosecution*; and on the other side, the *low valleys of poverty, simplicity, and desolation*: prepare thy way (as God doth) to judgment, by † *raising Valleys, and taking down Hills*, equalling inequallity: that so thou maist lay the *Foundation* of thy sentence upon an even ground. In matters of right and wrong 'twixt party and party, let thy conscience be careful, rather * *Jus dicere*, to pronounce the Law that is made, *secundum allegata & probata*; than *Jus dare*, to make a Law of thine own, upon the authority of *sic volo, sic jubeo*, fearing that fearful Malediction, *Cursed be he that removeth his Neighbour's Land-mark*. In Tryals of Life and Death, let Judges, like Elobim, in justice remember mercy; and so cast the severe Eye of Justice upon the *Fact*, as that they look with the pitiful eye of Mercy upon the *Malefactor*, wresting the favour of Law, to the favour of Life, where Grace promiseth amendment: but if Justice requireth, that † *one*, rather than *unity*, must perish, and that a rotten member must be * cut off, to save the whole body from putrifying; *fiat Justitia*. But whilst thou art pronouncing the sentence of judgment on another, remember that *thine own* judgment hangs over thy head. In all causes therefore judge *aright*; for thou shalt

* Judicious
Sir Francis
Bacon's Essays
of Judicature

† Luk. 3. 4, 5.
Isaiah 40. 3.

* 2 Chr. 19.
10.

Deut. 27. 17
Abak. 5. 1.

† Melius ut
pereat unus,
quam ut pe-
reat unitas.
a Ense reci-
dendum, ne
pars sineera
trahatur.

be sure to find a *righteous* judge, before whom thou must *shortly* appear to be judged thy *self*: at what time thou maist leave to thy friend this for thine Epitaph:

Naper eram Judex, jam judicis ante tribunal Subsistens, paveo: judicor ipse modo.

Many (I know not upon what grounds) seem to be much aggrieved with the *Laws* of the Land: but *wiser men* may answer them with the Apostle, *Nos scimus bonam esse legem, modo Judex ea legitime utatur;* We know that the law is good, if a man use it lawfully. And he shall be unto me a *righteous Judge*, whose heart neither corruption of bribes, fear of foes, nor favour of friends can withdraw from the *conscionable practice* of these precepts. And to that rare and *venerable Judge*, I say with *Jehoshaphat*: Be of courage, and do justice, and the Lord will be with the good.

10. Lastly, make not an *occupation* of any recreation. The *longest* use of pleasure is but *short*: but the *pains* of pleasure abused, are *eternal*. Use therefore lawful recreation, so far forth, as it makes thee the *fitter* in body and mind, to do more *cheerfully* the service of God and the duties of thy *calling*. † Thy work is great, thy time is but short. And he *who will* ^b recompence every man according to his works, *standeth at the door*. Think how much work is *behind*, how *slow* thou hast wrought in the time which is *past*; and what a reckoning thou should'st make, if thy *master* should call thee *this day* to thine accounts.

He

1 Tim. 1. 9.

2 Cor. 19. 11.

4 Prov. 21. 17.
Phil. 4. 8.

† Vita brevis
opusque multum
operarii pigri, & urget
Pater-familias
Rabb.
Apophtheg.
6 Rev. 22. 12.
Jam. 5. 9.

Be therefore careful henceforth to make the most advantage of thy *short* time that remains, as a man would of an *old Lease*, that were near expiring: and when thou disposest to *recreate* thy self, remember how small a time is allotted for thy *life*; and that therefore much of that is not to be consumed in *idleness, sports, playes, and toyish vanities*, seeing the *whole* is but a *short while*, though it be all spent in doing the best good that thou canst: for Man was not created for *sports, plays and recreation*; but *zealously* to serve God in Religion, and *conscionably* to serve his neighbour in his *vacation*, and by both to ascertain himself of eternal salvation. Esteem therefore the loss of * *time*, one of the greatest losses. Redeem it carefully, to spend it wisely: that when that time cometh that a thou maist be no longer a *Steward* on earth, thy master may welcome thee with an *Euge bone serve*, and give thee a better in heaven; where thou shalt joyfully enjoy thy Master's *joyes* for evermore.

Meditations for the Evening.

At Evening when thou preparest thy self to take thy rest, meditate on these few points.

1. **T**hat seeing thy *days* are numbred, there is one more of thy number spent: and thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy self what

* Nihil est aliud tempus: quam vita, quam unusquisque tantum se amare proficitur quum rei nullius magis sit prodigus quam temporis.

Eph. 5. 16.

4 Luk. 16. 2.

6 Mar. 25. 21

Psal. 90.

Job 14. 5.

Vive memor quam sis ævi brevis. Hor.

memorable thing thou hast *seen, heard, or read* that day, more than thou sawest, heard'st, or knewest before; and make thy *best use* of them; but especially, call to mind, what sin thou hast committed that day against *God or man*, and what good thou hast omitted; and humble thy self for both. If thou findest that thou hast done any goodness, acknowledge it to be God's grace, and give him the glory: and count that day * *lost* wherein thou hast not done some good.

* Hec perdidisti diem. Tit. Vesp. Apophthegm. Nullus sine linea dies.

3. If by frailty or strong temptation, thou shalt perceive that thou hast committed any grievous sin or fault; *presume* not to sleep, till thou have upon thy knees, made a *particular reconciliation* with God in *Christ* for the same: both by confessing the fault, and by fervent praying for the pardon of the same. Thus making thy score even with *Christ* every night, thou shalt have the less to account for, when thou art to make thy final reckoning, before his Majesty in the *Judgment day*.

Eph. 4. 26.

* Non turpe est veniam precari; turpe est Deum aut hominem habere inimicum.

4. If thou have fallen out with any in the day, let not the Sun go down in *thine anger* that night. If thy *conscience* tells thee that thou hast wronged him, *acknowledge* thine offence, and * *entreat* him to forgive thee. If he have wronged thee, offer him *reconciliation*; and if he will not be reconciled, yet do thou from thy heart forgive him, *Mat. 5. 23*. But in any case presume not to be thine own

own revenger. For in so doing thou do'st God a double injury: First, in offering to take the *Sword of Justice* out of his hand, as tho he were not just: having reserved the execution of ^a vengeance to himself. Secondly, in *usurping authority* over his ^b servant, without referring the cause to his hearing and censure, being his, and thy Master. Besides, thou art too partial to be a Revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in testimony that thou hast freely † forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life; and the next time that occasion is offered, (and it lies in thy power) do him good, and rejoice in doing it: for he that doth good to his ^c enemies, shews himself the child of God; and his reward is with God his Father.

5. Use not sleep as a means to satiate the foggy litherness of thy flesh; but as a medicine to refresh thy tired senses and members: sufficient sleep quickneth the mind, and reviveth the body; but immoderate sleep dulleth the one, and fatneth the other.

6. Remember that many go to bed, and never rise again, till they be wakened and raised up by the fearful sound of the last trumpet. But he that sleepeth and wakeneth with prayer, sleepeth and wakeneth

^a Mihi vindicta, dicit Dominus.

Rom. 12. 19.

^b Non est tibi jus in servum alienum, imò in conservum tuum.

† Cui semel ignoveris, cura ut ille sentiat bona fide id esse actum; & si qua in re illum juvare potes; experiatu te amicum. Vives.

^c Mat. 5. 39.

Rom. 12. 20.

In vita, tempus quod somno impenditur, non est vita. Vita enim vigilia est.

with *Christ*. If therefore thou desirest to *sleep securely*, and safely, yield up thy self into the hands of God, whilst thou art waking : and so go to bed, with a reverence of *God's Majesty*, and consideration of thine own *miser*y, which thou maist imprint in thy heart in some measure, by these and the like meditations.

Read a Chapter in the same order as was prescribed in the morning : and when thou hast done, kneel down on both thy knees at thy bed-side, or some other convenient place in thy Chamber, and lifting up thy *heart*, thine *eyes*, and *hands*, to thy heavenly Father, in the name and mediation of his *holy Son Jesus* ; pray unto him, if thou have the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed *that day*.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiveness* for them.

3. Requesting the assistance of his *Holy Spirit* for amendment of life.

4. In *giving thanks* for benefits received, especially for thy *preservation that day*.

5. Praying for *rest and protection* that night.

6. Remembring the state of the *Church*, the *King*, and the *Royal Posterity*, our *Ministers* and *Magistrates*, and all our *Brethren* visited or persecuted.

7. Lastly, commending *thy self* and all *thine* to his gracious custody.

All which thou maist do in these or the like words.

A Prayer

A Prayer for the Evening.

O Most gracious God, and loving Father, *who art about my bed, and knowest my down-lying, and mine up-rising, and art near unto all that call upon thee, in truth and sincerity*; I wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, conceived in sin, and living in iniquity: so that I am ashamed to lift up mine eyes to heaven, knowing how grievously I have sinned against heaven, and before thee: For, O Lord, I have transgressed all thy Commandments and righteous Laws, not only through negligence and infirmity, but oftentimes through wilful presumption, contrary to my knowledge: yea contrary to the motions of thy Holy Spirit reclaiming me from them: so that I have wounded my conscience, and grieved thy Holy Spirit, by whom thou hast sealed me to the day of redemption. Thou hast consecrated my soul and body, to be the temples of the Holy Ghost: I wretched sinner have defiled both, with all manner of pollution and uncleanness: My eyes, in taking pleasure to ^a behold vanity; mine ears, in hearing impure and unchaste speeches; my ^b tongue, in leasing and evil speaking; my ^c hands are so full of impurity, that I am ashamed to lift them up unto thee; and my ^d feet have carried me after

Psal. 139. 2,

3.

Psal. 145. 18.

Psal. 51. 5.

Luk. 15. 18.

Dan. 9. 11.

Eph. 4. 30.

^a Psal. 119.

37.

^b Isa. 6. 5.^c Isa. 1. 15.^d Rom. 3. 15,

16.

after mine own ways; my *understanding* and *reasoning*, which are so quick in all earthly matters, are only *blind* and *stupid*, when I come to meditate or discourse of *spiritual* and *heavenly* things; my memory, which should be the *treasury* of all goodness, is not so apt to remember any thing, as those things which are *vile* and *vain*. Yea, Lord, by woful experience I find, that naturally, *all the imaginations of the thoughts of mine heart are only evil continually*. And these my sins are more in number than the hairs upon mine head, and they have grown over me like a loathsome *leprousie*, that from the Crown of my head to the sole of my feet, there remains no part which they have not infected. They make me seem *vile in mine own eyes*: how much more *abominable* must I then appear in thy sight? And the *custome* of sinning hath almost taken away the *conscience* of sin, and pulled upon me such *dulness* of sense, and *hardness* of heart, that thy judgments denounced against my sins, by the faithful *Preachers* of thy Word, do not terrifie me to return unto thee by unfeigned repentance for them. And if thou, Lord, shouldest but deal with me, according to thy *justice*, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long, and still waitest for my repentance: I humbly beseech thee, for the bitter death and bloody passion sake, which *Jesus Christ* hath suffered

ed for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that *ever streaming fountain* of the *blood* of *Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*: that all my sins and uncleanness may be so bathed in his *blood*, buried in his *death*, and hid in his *wounds*; that they may never be more seen, to *shame* me in this life, or to condemn me before thy Judgment seat in the World which is to come. And for as much, O Lord, as thou know'st, that *it is not in man to turn his own heart*, unless thou dost first give him grace to convert; and seeing that it is as easie with thee to make me righteous and *holy*, as to bid me to be such: O my God, give me grace to do what thou commandest, and then command what thou wilt, and thou shalt find me willing to do thy blessed will. And to this end, give unto me thine *Holy Spirit*, which thou hast promised to give (to the worlds end) unto all thine *Elect* people. And let the same thy *holy Spirit* purge my heart, heal my corruption, sanctifie my nature, and consecrate my soul and body; that they may become the ^a temples of the *Holy Ghost*, to serve thee in ^b righteousness and holiness all the days of my life; that when (by the direction and assistance of thy *holy Spirit*) I shall ^c finish my course in this short and transitory life, I may chearfully leave this World, and resign my ^d soul into thy Fatherly hands, in the assured confidence of

Zach. 13. 1.

Jer. 20. 23.

Da Domine quod jubes, &c jube quod vis. Aug.

Mat. 28. 20.
John 16. 13.

^a 1 Cor. 3.
16, 17.

^b Luk, 1. 74.
75.

^c 2 Tim. 4. 7.

^d Psal. 31. 5.

e Mat. 25. 34.

f 2 Tim. 4. 8.

Pſal 119. 18.

Pſal. 51. 15.

Pſal. 19. 14.

of enjoying everlasting life with thee, in thine heavenly^e kingdom, which thou haſt prepared for thine elect Saints, who love the Lord Jeſus, and ^e expect his appearing.

In the mean while, O Father, I beſeech thee, let thy holy Spirit work in me ſuch a ſerious repentance, as that I may with tears lament my ſins paſt, with grief of heart be humbled for my ſins preſent, and with all mine endeavour, reſiſt the like filthy ſins in time to come. And let the ſame thy holy Spirit likewise keep me in the Unity of thy Church, lead me in the truth of thy Word, and preſerve me, that I never ſwerve from the ſame, to Popery nor any other error or falſe worſhip. And let thy Spirit open mine eyes more and more, to ſee the wondrous things of thy Law: and open my lips, that my mouth may daily defend thy truth, and ſet forth thy Praise. Increate in me thoſe good gifts, which of thy mercy thou haſt already beſtowed upon me, and give unto me a patient ſpirit, a chaſte heart, a contented mind, pure affections, wiſe behaviour, and all other graces which thou ſeeſt to be neceſſary for me; to govern my heart in thy fear, and to guide all my life in thy favour: that whether I live or dye, I may live and dye unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the Altar of my humbleſt heart, all poſſible thanks, for all thoſe bleſſings and benefits, which ſo graciouſly and plenteouſly thou haſt

be-

bestowed upon my soul and body, for this life, and for that which is to come: namely, for mine *Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation* from my child-hood until this present day and hour: and for the firm hope which thou hast given me of my *Glorification*. Likewise for my *health, wealth, food, raiment, and prosperity*: and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soul, furnishing me with all necessary good things, that I stand in need of. And as thou hast *ordained the day for man to travel in, and the night for him to take his rest*: so I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit. That so this *dull and wearied* body of mine, being refreshed with moderate sleep and rest; I may be the better enabled to walk before thee, doing all such good works, as thou hast appointed, when it shall please thee, by thy *divine* power, to waken me the next morning. And whilst I sleep, do thou, O Lord, *who art the keeper of Israel, that neither slumbrest nor sleepest*, watch over me in thy holy providence, to protect me from all dangers; so that neither the *evil Angels of Satan*, nor any *wicked enemy*, may have any power to do me any harm, or evil. And to this end give a charge unto thy *holy Angels*, that they (at thine appointment) may pitch their tents round about

Psal. 121. 4.

Rev. 12. 7.

Psal. 34. 7.

Prov. 18. 10.

about me, for my defence and safety : as thou hast promised that they should do *about them that fear thy name*. And knowing that thy name is a *strong Tower of defence unto all those that trust therein*, I here recommend *myself* (and *all that do belong unto me*) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep ; O Lord, for *Christ* his sake, have mercy upon me, and receive my soul into thy heavenly kingdom. And if it be thy blessed pleasure to add more days unto my Life ; O Lord, add more *amendment* unto my *days* : and wean my mind from the love of the *world*, and worldly *vanities* ; and cause me more and more to settle my conversation on *heaven*, and *heavenly things*. And *perfect daily in me that good work which thou hast begun, to the glory of thy Name*, and the salvation of my sinful soul. O Lord, I beseech thee likewise, save and defend from all evil and danger, thy *whole Church*, our King *Charles*, Queen *Mary*, the Noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue : keep them all in the sincerity of thy Truth, and prosper them in all grace and happiness. Bless the *Nobility, Ministers, and Magistrates* of these Churches and Kingdoms, each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to all thy people whom thou hast thought meet

meet to visit with any kind of *sickness, cross or calamity*. Hasten, O Father, the coming of our Lord *Jesus Christ*. Make me ever mindful of my *last end*, and of the *reckoning* that I am to make unto thee therein: and in the mean while, careful so to *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the *resurrection of the just*, when this mortal life is ended. These graces, and all other blessings which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *name and mediation of Jesus Christ thy Son*, and in that form of Prayer, which he himself hath taught me to say unto thee, *Our Father which art in Heaven, &c.*

Rev. 6. 10.
22, 23.

Matth. 19.
28.
Luke 14. 14.

Another short Evening Prayer.

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of ^a *Peter*, ^b *Mary Magdlen*, the ^c *Publican*, ^d the *Prodigal child*, and many other penitent sinners; that thou art so ^e *full of Compassion*, and so ready to forgive the greatest sinners, who are ^f *heaviest laden with sin*, at what ^g *time soever* they return unto thee with penitent hearts, *lamenting their sins*, and *implo- ring thy grace*: I should *despair* for mine own sins, and be utterly discouraged from presuming to come into thy *pre- sence*; considering the *hardness* of my heart,

^a Luk. 22. 61.
^b Luk. 7. 47.
^c Luk. 18. 14.
^d Luk. 15. 20.
^e Psal. 103. 8.
^f Mat. 11. 28.
^g Ezech. 18.
21, 22, &c.

heart, the *unruliness* of my affections, and the *uncleanness* of my conversation, by means whereof I have transgressed *all* thy *laws*, and deserved thy ^b *curse*, which might cause my *body* to be smitten with some *fearful disease*, my *soul* to languish with the *death of sin*, my *good name* to be traduced with scandalous *reproaches*, and make mine *estate* lyable to all manner of *crosses* and *casualties*. And I confess, O Lord, that thy *mercy* is the cause that I have not been long ago *confounded*. But, O my God, as thy *mercy* only stayed thy judgment from falling upon me hitherto; so I humbly beseech thee, in the ^a *bowels* of the *mercy* of *Jesus Christ*, (^b *in whom only thou art well pleased*) that thou wilt not deal with me ^c *according to my deserts*, but that thou wouldst ^d *freely and fully* remit unto me all my *sins* and *transgressions*: and that thou wouldst ^e *wash* them clean from me, with the *vertue* of that most *precious blood*, which thy Son *Jesus Christ* hath shed for me. For he alone is the ^f *Physician*, and his *blood only* is the ^g *medicine* that can heal my *sickness*. And he is the *true* ^h *brazen Serpent*, that can cure that *poison*, wherewith the *fiery Serpents* of my *sins* have stung and poisoned my sick and wounded *soul*. And give me, I beseech thee, thine *holy Spirit*, which may assure me of mine *adoption*, and that may confirm my *faith*, encrease my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, and so *sanctifie* me through-

^b Deut. 27.
26.
Gal. 3. 10.

Lam. 3. 22.
Mal. 3. 6.

^a Col. 3. 12.
^b Mat. 3. 17.

^c Psal. 28. 4.
^d Hof. 13. 5.

^e Isa. 1. 16.
18.

^f Mat. 9. 12.
^g 1 Joh. 1. 7.

^h 1 Joh. 3. 14.

Gal. 4. 5, 7.

throughout, that my whole body, soul, and spirit, may be kept unblameable until the glorious coming of my Lord Jesus Christ. And now, O Lord, I give thee most hearty thanks, and praise, for that thou hast *this day* preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring Lyon, which night and day seeketh to devour me. Watch thou, O Lord, over me this night, to keep me from his temptations and tyranny; and let thy mercy shield me from his unappeasable rage and malice. And to this end, I commend my self into thy hands and protection: beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil members, to have power to do unto me any hurt or violence *this night*. And grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live and die unto thee, and to the glory of thy name, and the salvation of my soul. Lord bless and defend all thy chosen people every where. Grant our King a long and happy Reign over us. Bless our gracious Queen Mary, with their Princely Progeny, the Lady Elizabeth, the Kings only Sister, and her Princely Issue; together with all our Magistrates and Ministers: comfort them who are in misery, need, or sickness: good Lord give me grace to be one of those wise Virgins, which may have my heart prepared like a Lamp furnished with the oyl of faith, and light of good works, to meet the

1 Thef. 1. 23

1 Pet. 5. 8.

Psal. 31. 5.

Mat. 25. 2.

the Lord *Jesus* the sweet *Bridegroom* of my soul, at his second and sudden coming in glory. Grant this, good Father, for *Christ Jesus* sake, my only Saviour and Mediator, in whose blessed Name, and in whose own words, I call upon thee, as he hath taught me. *Our Father, which art, &c.*

Afterwards say,

Thy Grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore. Amen.

Then rising up in a holy Reverence, meditate as thou art putting off thy Clothes.

Things to be meditated upon, as thou art putting off thy Clothes.

1. **T**Hat the day is coming, when thou must be as barely *unstript* of all that thou hast in the *World*; as thou art now of thy *Clothes*: thou hast therefore here, but the use of all things, as a ^a *Steward*, for a time, and that upon accounts. Whilst therefore thou art trusted with this *Stewardship*, be ^b *wise* and faithful.

2. When thou seest thy *Bed*, let it put thee in mind of thy ^c *grave*, which is now the *bed of Christ*: for *Christ* (by laying his holy body to rest three days and three nights in the ^d *grave*) hath *sanctified*, and (as it were) *warmed* it for the bodies of his Saints, to rest and ^e *sleep* in, till the Morning

Nudus in
hunc mundum
veni,
nudus quoque
abibo.
a Luke 16. 2.
b Mat. 24. 2.
c Job 17. 13.
Ut somnus
mortis, sic
lectus imago
sepulchri.
d Mat. 12. 40.
e 1 Thes 4. 14.

morning of the Resurrection: so that now unto the faithful, death is but a sweet sleep; and the grave is but Christ's ^a bed, where their bodies rest and sleep in peace, until the joyful morning of the Resurrection day shall dawn unto them.

^a Isa. 57. 2.

Isa. 26. 20.

Let therefore thy Bed-clothes represent unto thee the mould of the Earth that shall cover thee; thy sheets, thy winding sheet; thy sleep, thy death; thy waking, thy resurrection. And being laid down in thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in peace, for thou, Lord, only makest me dwell in safety.*

Psal. 4. 8.

Thus religiously opening every Morning thy heart, and shutting it up again every Evening, with the Word of God and Prayer, as it were with a Lock and Key, and so beginning the day with God's Worship, continuing it in his fear, and ending it in his favour: thou shalt be sure to find the blessing of God upon all thy days labours and good endeavours: and at night thou maist assure thy self, thou shalt sleep safely and sweetly in the arms of thy heavenly Fathers providence.

Thus far of the Piety which every Christian in private, ought to practise every day. Now followeth that, which he (being an Householder) must practise publicly with his Family.

Medi-

Meditations for Household Piety.

1. **I**F thou be called to the government of a Family, thou must not hold it sufficient to serve God, and live uprightly in thine one person; unless thou cause all under thy charge to do the same with thee. For the performance of this duty, God was so well pleased with Abraham, that he would not hide from him his counsel. For (saith God) *I know him, that he will command his sons, and his household after him, that they keep the way of the Lord, to do righteousness and judgment, that the Lord may bring upon Abraham, that he hath spoken unto him. And Abraham had 318 men servants, which were thus born and catechized in his house. With whose help he rescued also his Nephew Lot from the captivity of his enemies. And religiously valiant Joshua protecteth before all the people, that if they all would fall away from the true Worship of God, yet that he and his house would serve the Lord. And God himself gives a special charge to all House-holders, that they do instruct their Family in his Word, and train them up in his fear and service. These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy Children, and shalt talk of them when thou carriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him.*
- David

Gen. 18. 17.
19.

Gen. 14. 14.

Josh. 24. 15.

Deut. 6. 6, 7.

David according to this Law, had so ordered his Family, That no deceitful person should dwell in his house, but such as would serve God, and walk in his way : and religious Esther had taught her Maids to serve God in fasting and prayer. And (the more to further thy family in the zeal of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to thine own advantage in a double respect. First, God will the rather bless and prosper the labour and handy-work of such godly servants. For Laban perceived, that God blessed him for Jacob's sake : And Potiphar saw, that the Lord made all that Joseph did, to prosper in his hand : yea, when innocent Joseph was cast into prison, his keeper saw, that whatsoever he did, the Lord made it to prosper : and therefore the Keeper committed all the charge of the Prisoners into Joseph's hand. 2. The trulier a man doth serve God, the faithfuller he will serve thee.

2. If every Householder were thus careful, according to his duty, to bring up his Children and Family in the service and fear of God in his own house, then the house of God should be better filled, and the Lords Table more frequented every Sabbath day ; and the Pastors publick preaching and labour, would take more effect than it doth. The streets of Towns and Cities would not abound with so many drunkards, swearers, whore-mongers, and prophane scorers of true Piety and Religion, Westminster

Psal. 101. 6, 7.

Esther 4. 16.

Gen. 30. 27.

Gen. 39. 3.

Gen. 39. 22,
23.

minster-Hall would not be so full of contentions, wrangling suits, and unchristian debates: and the *prisons* would not be every Sessions so full of Thieves, Robbers, Traitors, and Murtherers. But (alas) most *Housholders* make no other use of their *servants*, than they do of their *beasts*. Whilst they may have their *bodies* to do *their* service, they care not if their *souls* serve the *Devil*. Yet the common complaint is, that *faithful* and *good* servants are scarce to be found. True, but the reason is, because there are so many *prophane* and *irreligious* Masters: for, the example and instruction of a *Godly* and *Religious* Master, will make a good and a faithful servant, as may witness the examples of *Abraham*, *Joshua*, *David*, *Cornelius*, &c. who had good servants, because they were religious Masters, such as were careful to make their servants *God's* servants.

It is the chief labour and care of most men, to raise, and to advance their house; yet let them ^arise up early, and lye down late, and eat the bread of carefulness, all will be but in vain; for except the Lord build an house, (that is, raise up a Family) they labour in vain. For God hath sealed this as an irrevocable decree, that he will ^b pour his wrath upon the Families that call not upon his name: yea, ^c God will take the wicked, and pluck him out of his tabernacle, and root him out of the land, &c. Yea, when his ^d iniquities are full, he will make ^e the land to spue out every Canaanite. Religion then,
and

^a Psal. 127.
1, 2.

^b Jer. 10. 25.

^c Psal. 52. 5.
^d Gen. 15. 16.

^e Lev. 18. 25.

and the Service of God in a Family, is the best building, and surest entailing of House and Land, to a man and his posterity; for the righteous Man shall inherit the land, and dwell therein for ever.

Psal. 37. 29.

As therefore thou desirest to have the blessing of God upon thy self, and upon thy family; either before or after thy own private devotions, call every morning all thy family to some convenient room; and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou maist * admonish them of some remarkable notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

* Origen would have the word expounded in Christian houses. Hom. 9. in Lev. Augustine saith, that what the Preacher is in the Pulpit, the same the Householder is in the house.

Morning Prayer for a Family.

O Lord our God and heavenly Father, who art the only Creator and Governour of heaven and earth, and all things therein contained, we confess that we are unworthy to appear in thy sight and presence, considering our manifold sins, which we have committed against heaven, and before thee: and how that we have been born in sin, and do daily break thy holy Laws and Commandments, contrary to our knowledge and consciences: albeit that we know that thou art our Creator, who hast made us, our Redeemer, who hast bought us with the blood of thine only begotten Son; and our Comforter

R

wh

who bestowed upon us all the good and haly graces, which we enjoy in our souls and bodies. And if thou should'st but deal with us as our wickedness and unthankfulness have deserved, what other thing might we (O Lord) expect from thee, but *shame*, and *confusion* in this life, and in the World to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the obedience of thy Commandment, and in the confidence which we have in thy unspeakable and endless mercy in thy Son, our Saviour *Jesus Christ*: we thy poor servants, appealing from thy Throne of *Justice*, (where we are justly lost and condemned) to thy Throne of *grace* (where mercy reigneth, to pardon *abounding sin* :) do from the bottom of our hearts most humbly beseech to, to remit and forgive unto us all our offences and misdeeds; that by the vertue of the precious blood of *Jesus Christ*, thine innocent *Lamb*, which he so abundantly shed (*to take away the sins of the world*) all our sins, both *original* and *actual*, may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in judgment against us. And we beseech thee, good *Father*, for *Christ* his death and passions sake, that thou wilt not suffer to fall upon us that fearful *curse* and *vengeance*, which thy law hath *threatned*, and our sins have justly deserved. And for as much, O Lord, as we are taught by thy word, that *Idolaters*, *Adulterers*,

terers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, shall not inherit the kingdom of God; pour the grace of thy Holy Spirit into our hearts, whereby we may be enlightened to see the filthiness of our sins, to abhor them: and may be more and more stirred up to live in newness of life, and love of thy Majesty; so that we may daily encrease in the obedience of thy Word, and in a conscionable care of keeping thy Commandments.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope, that thou wilt glorifie us in thy heavenly kingdom, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy holy Gospel among us, and for sparing us so long, and granting us so gracious a time of repentance. Also we praise thee, for all other thy mercies bestowed upon us; more especially, for preserving us this night past, from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Bless and defend us in our going out, and coming in, this day and evermore. Shield us, O Lord, from the temptations of the Devil,

and grant us the custody of thy *holy Angels*, to defend and direct us in all our *ways*.

And to this end, we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands*, and *Almighty tuition*. Lord, defend them from all *evil*, prosper them in all *graces*, and fill them with thy goodness. Preserve us likewise this day, from falling into any *gross sin*, especially those whereunto our Natures are most prone. *Set a watch before the door of our lips*, that we offend not thy *Majesty* by any rash or false Oaths, or by any lewd or lying speeches: give unto us *patient minds*, *pure and chaste hearts*, and all other *graces* of thy Spirit, which thou knowest to be needful for us; that we may the better be enabled to serve thee in holiness and righteousness. And seeing that all *man's* labour without thy blessing is in vain, bless every one of us in our several places and callings, *direct thou the work of our hands upon us*, even prosper thou our *handy-work*; (for except thou guide us with thy grace, our endeavours can have no good *success*.) And provide for us all things which thou, O Father, knowest to be needful for every one of us, in our souls and bodies this day. And grant that we may so pass through the *pilgrimage* of this short life; that our hearts being not settled upon any transitory things, which we meet with in the way, our *souls* may every day be more and more

more ravished with the love of our home,
and thine everlasting Kingdom.

Defend likewise, O Lord, thy universal Church, and every particular Member thereof : especially we beseech thee to continue *the peace and prosperity* of these Churches, and Kingdoms wherein we live. Preserve and defend from all evils and dangers, our gracious King Charles, Queen Mary, the noble and hopeful Prince Charles, with the rest of the Royal Progeny ; the Lady Elizabeth, the Kings only Sister, and her Princely Issue : Multiply their days in bliss and felicity, and afterwards crown them with everlasting joy and glory. Bless all our Ministers, and Magistrates, with all graces needful for their places ; and govern thou them, that they may govern us in peace and godliness : and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortless, especially those who are afflicted either with an evil conscience, because they have sinned against thy Word, or for a good conscience, because they will not sin against thy truth. Make the first to know, that not one drop of the blood of Christ, was a drop of vengeance, but all drops of grace, powerful to procure pardon upon repentance, for the greatest sins of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies: but grant them patience in suffering,

and a gracious and speedy deliverance, which way may stand best with their comfort, and thy glory. Give every one of us grace, to be always mindful of his last end, and to be prepared with faith and repentance, as with a wedding garment, against the time that thou shalt call for us out of this sinful world. And that in the mean while we may so in all things, and above all things, seek thy Glory, that when this mortal life is ended, we may then be made partakers of immortality, and life eternal, in thy most blessed and glorious Kingdom.

These and all other graces which thou, O Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy hands: concluding this our imperfect prayer, in that absolute form of prayer which Christ himself hath taught us, saying: *Our Father, &c.*

After prayers, let every one of thy Household (taking in the fear of God such a breakfast or refreshing as is fit) depart: the children to School, the servants to their work; every one to his office; the Master and Mistress of the Family to their callings, or to some honest exercises for recreation, as they think fit.

The Practice of Piety at meals, and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thyself upon these Meditations, to work a deeper

deeper impression in thy heart, of God's fatherly providence and goodness towards thee.

Meditations before Dinner and Supper.

1. **M**editate that *hunger* is like the sickness called, a *Wolf*, which if thou dost not feed, will devour thee, and eat thee up: and that meat and drink, are but as * *Physick*, or means which God hath ordained, to relieve and cure this *natural infirmity*, and necessity of man. Use therefore to eat and to drink, rather to sustain and refresh the weakness of nature, than to satisfy the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger whose living is to empty, is to be preferred before him that liveth but to fill Privies. There is no service so † *base*, as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, *Phil.* 3. 19. Therefore we may boldly term them, as the Scriptures do other idols, * *Gillulim*, *Dungy-gods*, *Hab.* 2. 18, 19. 2 *King.* 17. 12. And as no one action (God ordinances excepted) makes a man more to resemble a *beast*, than eating and drinking: so the *abuse* of eating and drinking to *surfeiting*, *drunkenness* and *spewing*, makes a man more vile than a *beast*.

2. Meditate on the *omnipotency* of God, who made all these creatures of nothing: of his *wisdom*, who feedeth so many *infinite Creatures* through the universal

K 4.

World,

* Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta sumpturus accedam. Aug. l. Conf.

† Maior sum & ad maiora genitus, quam ut mancipium sim mei corporis. Senec.

* Of Galat, which signifieth mans Dung, as Ezek. 4. 17. 18.

Heb. 11. 3. Psal. 145. 15. 16.

Matth. 5.

15, &c.

Act. 14. 17.

† Hanc ob
causam Gen-
tiles mensas
sacras & festa
nominabant.
Vives.

* St. Austin
had written
over his
table: Quis-
quis amat di-
tis absentem
rodere ami-
cum. Hanc
mensam ve-
ritatem noverit
esse sibi.

Possid. de vi-
ta Aug.

a Luk. 9. 16.

Mat. 14. 19.

and 15. 36.

Mark 6. 41.

and 8. 6.

Luk. 24. 30.

Joh. 6. 11.

b Mat. 26. 30.

Mar. 14. 26.

c Deut. 8. 10.

d 1 Sam. 9.

13.

e Joel 2. 26.

World, maintaining all their lives, which he hath given them; which surpasseth the wisdom of all the Angels in heaven: and of his clemency and goodness, in feeding also his very enemies.

3. Meditate, how many sorts of Creatures, as *beasts, fish, and fowl*, have lost their lives, to become food to nourish thee: and how *God's Providence* from remote places hath brought all these *portions* together on thy table, for thy nourishment; and how by these dead creatures he maintains thee in *health and life*.

4. Meditate, that seeing thou hast so many † *pledges of God's fatherly bounty, goodness and mercy* towards thee, as there are *dishes* of meat on thy Table; Oh suffer not in such a place, so *gracious a God* to be abused by scurrility, ribaldry, or swearing: or thy * *fellow-brother*, by disgraceful *back biting, taunting, or slandering*.

5. Meditate, how that thy Master *Jesus Christ* did never eat any food, but first he blessed the Creatures, and gave a *thanks* to his heavenly Father for the same. And after his last Supper, we read that he sung a *b Psalm*. For this was the Commandment of God, *c When thou hast eaten and filled thy self, thou shalt bless the Lord thy God, &c.* This was the practice of the Prophets: For *d the people would not eat at their feast, till Samuel came to bless their meat*. And saith *Joel* to Gods people: *e Ye shall eat and be satisfied, and praise the Name of the Lord your God.* This also

was

was the practice of the ^f Apostles. For St. Paul in the ship, gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an Action, so blessed a Master, and so many worthy Presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected so Christian a duty. And if the Son of God gave his Father such great thanks for a dinner of barley bread, and broiled fish; what thanks should such a sinful man as thou art, render unto God, for such variety of good and dainty cheer? How many a true Christian would be glad to fill his belly with the morsels which thou refusest; and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, if Pagan Idolaters at their Feasts were accustomed to praise their false Gods; what a shame is it for a Christian, (at his dinners and suppers) not to praise the true God, in whom we live, move, and have our being?

f Act. 27. 3 5

Joh. 6. 9, 11.

Dan. 5. 3, 4.

Act. 17. 28.

6. Meditate, that thy body, which thou dost now so daintily feed, must be (thou knowest not how soon) meat for worms: When thou shalt say to corruption, thou art

Joh. 17. 14.

my Father; and to the worm, thou art my Mother and my Sister.

Pfal. 69. 22.

* Gen. 3. 17.

41 Tim. 4. 5.

b Mat. 4. 4.

c Lev. 26. 26.

Ezek. 4. 16.

and 5. 16.

41 Sam. 9. 13.

Mat. 14. 19.

Luk. 24. 30.

1 Cor. 10. 16.

c Rom. 14. 6.

1 Thes. 5. 18.

f Eccl. 10. 17.

Luk. 21. 34.

g Neh. 5. 17.

Amos 6. 6.

b 1 Sam. 9. 13.

i Mat. 14. 19.

7. Meditate, how that many a Man's table is made his snare: so that through his intemperance and unthankfulness, the meat which should nourish his body, kills him with a surfeit: insomuch, that more are killed with this * snare, than with the sword. And seeing that since the Curse, the use (as of all creatures, so likewise) of meat and drink, is unto us unclean, till the same be a sanctified by the Word of God, and Prayer: and that man liveth not by b bread only, but by the Word of God's Ordinance; and his blessing, which is called the c Staff of bread. Sit not therefore down to eat, before you d pray, and rise not before you give God e thanks. Feed to suffice f nature, yet rise with an appetite; and remember thy poor Christian & brethren, who suffer hunger, and want those good things, wherewith thou dost abound. These things, or some of them premeditated, (if there be not a h Samuel present) i lift up with all comely reverence, thy heart with thy hands and eyes, unto the great Creator and Feeder of all Creatures, and before Meat, pray unto him thus:

Grace before Meat.

a Psal. 10. 17.

b Joel 1. 10.

Psal. 147. 9.

c 1 Tim. 4. 5.

O Most gracious God, and loving Father, who feedest a all creatures living, which b depend upon thy divine providence; we beseech thee c sanctifie these creatures, which thou hast ordained for

us;

us ; give them vertue to nourish our bodies in *life and health* : and give us grace to receive them *soberly and thankfully*, as from thy hands ; that so in the *strength* of these and other thy *blessings*, we may walk in the *uprightness* of our *hearts*, before thy face, this day, and all the days of our lives, through Jesus Christ, our Lord and only Saviour. *Amen.*

d 1 King. 19. 8.

Or thus :

Most gracious God, and merciful Father, we beseech thee *sanctify* these Creatures to our use : make them *healthful* for our nourishment ; and us *thankful* for all thy blessings, through Christ our Lord and only Saviour. *Amen.*

Another Grace before Meat.

O Eternal God, in whom we live, move, and have our being, we beseech thee bless unto thy Servants these Creatures, that in the *strength* of them we may live, to the setting forth of thy *praise*, and glory, through Jesus Christ our Lord and only Saviour. *Amen.*

At every meal be careful of thy self and family, as Job was for himself, and his Children, Job 1. 4. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either ofensive to God, or injurious to man; and therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

Blessed

Blessed be thy holy Name, O Lord, our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord, vouchsafe likewise to feed our souls with the spiritual food of thy holy Word and Spirit unto life everlasting. Lord defend and save thy whole Church, our gracious King Charles, Queen Mary, the noble and hopeful Prince Charles, with the rest of the royal Progeny; the Lady Elizabeth, the Kings only Sister, and her Princely issue: Forgive us our sins, and unthankfulness, pass by our manifold infirmities, make us all mindful of our last end, and of the reckoning that we are to make to thee therein, and in the mean while grant unto us health, peace, and truth, in Jesus Christ, our Lord, and only Saviour. Amen.

Or thus :

Blessed be thy holy name, (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailties: save and defend thy whole Church, our King, and his Royal posterity, and grant us health, peace, and truth, in Christ our only Saviour. Amen.

Or thus :

WE give thee thanks (O heavenly Father) for feeding our Bodies so graciously with thy good creatures to this temporal life: beseeching thee likewise to feed our souls with thy holy Word unto life everlasting. Defend (O Lord) thine

chine universal Church, the King, and his royal Posterity, and grant us continuance of thy grace and mercy, in Christ our only Saviour. Amen.

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner, that was prescribed in the morning. Then (in holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these rules.

Rules to be observed in singing of Psalms.

1. **B**Eware of singing divine Psalms for an ordinary recreation; as do men of impure Spirits, who sing holy Psalms, intermingled with prophane Ballads.

They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing Davids Psalms, with Davids Spirit.

3. Practise Saint Pauls rule, ^a *I will sing with the spirit, but I will sing with the understanding also.*

Mat. 12. 43.
a 1 Cor. 14.
15.

4. As you sing, ^b uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words: but be sure that the matter make more ^c melody in your

b 1 Cor. 11.
4.

c Eph. 5. 19.
Col. 3. 16.

your hearts, than the *Musick* in your ear :
for the singing with grace in our hearts, is
that which the Lord is *delighted* withal,
according to that old verse :

*Non vox, sed votum, non musica cordula,
sed cor :*

Non clamans, sed amans, psallit in aure Dei.

'Tis not the voice, but vow ;

Sound heart, not sounding string ;

True zeal, not outward show,

That in God's ear doth ring,

5. Thou maist (if thou think good)
sing all the *Psalms* over in order : for
all are most divine and comfortable.
But if thou wilt chuse some *special Psalms*,
as more fit for some *times* and *purposes* ;
and such, as by the oft usage, thy people
may the *easilier* commit to memory,

Then sing,

In the Morning, *Psal.* 3. 5. 16. 22. 144.

In the Evening, *Psal.* 4. 127. 141.

For mercy after a sin committed, *Psal.*
51. 103.

In sickness, or heaviness, *Psal* 6. 13. 88.
90. 91. 137. 146.

When thou art recovered, *Psal.* 30. 32.

On the Sabbath day, *Psal.* 19. 92. 95.

In time of joy, *Psal.* 80. 98. 107. 136.
145.

Before Sermon, *Psal.* 1. 12. 147. the 1.
and 5. Part of the 119.

After Sermon, any *Psalme* which concern
eth the chief argument of the Sermon.

At the Communion, *Psal.* 22. 23. 103.
111. 116.

For

For spiritual solace, *Psal.* 15. 19. 25. 46.
67. 112. 116.

After wrong and disgrace received, *Psal.*
42. 69. 70. 140. 144.

After the *Psalms*, all kneeling down in reverent manner (as is before described) let the Father of the Family (or the chiefest in his absence) pray thus.

Evening Prayer for a Family.

O Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down our selves at the footstool of thy grace, acknowledging that we have inherited our Fathers corruption, and actually in thought, word and deed, transgressed all thy holy Commandments, so that in us naturally there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneness, distrust, *too much* love of our selves, and the world, *too little* love of thee and thy Kingdom; but empty and void of faith, love, patience, and every spiritual grace. If thou therefore shouldest but enter into judgment with us, and search out our natural corruption, and observe all the cursed fruits and effects that we have derived from thence, *Satan* might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation, which we have long ago deserved.

But

Mat. 3. 17.

Rom. 6. 6.
Phil. 3. 10.

But, good Father, for *Jesus Christ*, thy dear Sons sake, *in whom only thou art well pleased*; and for the merits of that bitter death, and bloody passion, which we believe that he hath suffered for us: have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion which are due unto us for them; that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as thou hast created us to serve thee, as all other Creatures to serve us: so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectual working, we may have the inward sight and feeling of our sins, and natural corruptions; and that we may not be blinded in them through custom, as the reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means to overcome and get out of them. O let us feel the power of *Christ's death*, killing sin in our mortal bodies: and the vertue of his Resurrection, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drowned in the stream of those filthy vices, and sinful pleasures of this time, wherewith thousands are carried headlong to eternal destruction: but daily frame us more and more to the likeness

ness of thy Son *Jesus Christ*, that in righteousness and true holiness, we may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may, in thine appointed time, attain to the blessed *resurrection of the just*, unto eternal life. In the mean while, O Lord, increase our *faith* in the sweet promises of the *Gospel*, and our repentance from *dead works*, the assurance of our *hope* in thy promises, our *fear* of thy name, the *hatred* of all our sins, and our love unto thy children, especially those whom we shall see to stand in need of our help and comfort: that so, by the fruits of *Piety* and a righteous life, we may be assured that thy Holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things, so far forth as thy Divine wisdom shall think meet and necessary for every one of us.

Rom. 8. 29.
Eph. 4. 24.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us all, in things of this life; but infinitely more merciful in the things of a better life: and therefore we do here from our very souls, render unto thee all humble and hearty thanks, for all thy blessings and benefits bestowed upon our souls and bodies: acknowledging thee to be that *Father of lights*, from whom we have received all those good and perfect gifts: and unto thee alone for them, we ascribe to be due all glory, honour

Jam. 1. 17.

nour and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers: so that none of those judgments (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy divine Majesty, & our brethren, and for Christ his sake be reconciled unto us for them.

Psal. 78. 49.

Psal. 91. 5.

Gen. 32. 2.

2 King 6.

16, 17.

Psal. 91. 11,

12.

And we beseech thee likewise of the same thine infinite goodness and mercy, to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrours of evil angels, or any other fear or peril, which for our sins might justly fall upon us. And that we may be safe under the shadow of thy wings, we here commend our bodies and souls and all that we have, unto thine Almighty protection. Lord bless and defend both us and them from all evil. And whilst we sleep, do thou, O Father, (who never sleepest nor sleepest) watch over thy children, and give a charge to thy Holy Angels, to pitch their tents round about our house and dwelling, to guard us from all dangers: that sleeping with thee, we may in the next morning be awakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscientious duties of our callings.

And we beseech thee, O Lord, to be merciful likewise to thy whole Church, and to

to continue the tranquillity of these Kingdoms, wherein we live, turning from us those plagues which the crying sins of this Nation do cry for.

Preserve our Religious King *Charles*, Queen *Mary*, the Noble and Hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue: all our Magistrates and Ministers, all that fear thee, and call upon thy Name, all our Christian brethren and sisters, that suffer sickness, or any other affliction or misery: especially those who any where do suffer persecution for the testimony of thy *holy Gospel*; grant them patience to bear thy cross, and deliverance, when, and which way it shall seem best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings which then we must render unto thee. In health and prosperity, make us mindful of sickness, and of the evil day that is behind, that these things may not overtake us as a snare, but that we may in good measure, like *wise Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord, most holy and just, we confess that there is no cause, why thou (who art so much displeased with sin) shouldest hear the prayer of sinners: but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thine eternal Son *Jesus* our Lord and Saviour, we
humbly

Luk. 21. 35.
Mat. 25. 3.
&c.

humbly beg these, and all other graces which thou knowest to be needful for us, shutting up these our imperfect requests, in *that most holy Prayer*, which Christ himself hath taught us to say unto thee, *Our Father*, &c.

Thy grace, O Lord Jesus Christ ; thy love, O heavenly Father ; thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore. Amen.

Then saluting one another, as becometh Christians, who are the vessels of grace, and Temples of the holy Ghost, let them in the fear of God depart every one to his rest: using some of the former private meditations for Evening.

Thus far of the Housholders publick Practice of Piety, with his Family, every day. Now followeth his Practice of Piety with the Church on the Sabbath day.

Meditations of the true manner of practising Piety on the Sabbath day.

Almighty God will have himself worshipped, not only in a private manner, by private Persons and Families ; but also in a more publick sort, of all the godly joyned together in a visible Church : that by this means he may be known not only to be the God and Lord of every singular person ; but also of the Creatures of the whole universal world.

Quest. But why do not we Christians, under the New, keep the Sabbath on the same

same seventh day, whereon it was kept under the Old Testament?

I answer: because that our Lord Jesus (who is the † Lord of the Sabbath, and whom the Law it self commands us to hear) did alter it from that seventh day, to this first day of the Week, whereon we keep the Sabbath. For the holy Evangelist notes: that our Lord came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then blessed the Church, breathed on the Apostles the Holy Ghost, and gave them the ministerial keys, and power of binding and remitting sins. And so it is most probable he did in a solemn manner every first day of the week, during the forty days he continued on earth, between his Resurrection and Ascension (for the fiftieth day after, being the first day of the Week, the Apostles were assembled) during which time, he gave Commandments unto the Apostles, and * spake unto them those things which appertain to the Kingdom of God; that is, instructed them, how they should throughout the Churches (which were to be converted) change the Sabbath to the Lord's Day; the bodily sacrifices of beasts, to the spiritual sacrifices of Praise, Prayer, and contrite hearts; the * Levitical Priesthood of the Law, to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues, to Churches and Oratories; the Old Sacraments of Circumcision and Passover,

† Mat. 12. 8.
Deut. 18. 18,
19.

[John 20. 22-

* Act. 1. 2, 3.
Cyril bids us note, that St. John doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstance of the time (post dies octo) whence he concludes thus, *Diem igitur octavum Dominicam diem esse necesse est.* Cyril. in Johan. lib. 12. cap 58.
a Heb. 7. 11, 12.

Eph. 4. 8,
14, 12.

a Act. 1. 7.

b Act. 2. 1, &c.

c Act. 2. 1, 4.

d Act. 2. 38,

41, 42.

e Act. 2. 38.

Passover, to Baptism and the Lord's Supper, &c. as may appear by the like phrase, *Acts* 19. 8. and *Acts* 28. 23. *Col.* 4. 11, put for the whole sum of Paul's Doctrine, by which were wrought all these changes, where it took effect. So that as Christ was forty days instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued forty days teaching his Disciples in *Sion*, what they should preach, and how they should govern the Church under the Gospel. And seeing it is manifest, that within those forty days, Christ appointed what Ministers should teach, and how they should govern his Church to the worlds end; it is not to be doubted, but that within those forty days, he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministry; especially seeing that under the Old Testament God shewed himself as careful both by his Moral and Ceremonial Law, to prescribe the time as well as the matter of his Worship. Neither is it a thing to be omitted, that the Lord, ^a who hath times and seasons in his own power, appointed this first day of the week, to be the very day, ^b wherein he sent down from Heaven the *Holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministry, in the ^c preaching of the Word, the ^d administration of the Sacraments, and the ^e loosing of the sins

sins of penitent sinners. Upon these and the like grounds, ^f *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the *Christian Sabbath* is called the *Lords day*, because it was ordained of the Lord, for the memorial of his *Resurrection*. And as the Name of the ^h Lord honoureth the one, so doth it the other: and as the Lord of the Sabbath, by his royal prerogative, and transcendant authority, could, so he had also reason, to change the Holy Sabbath from the seventh day to *this*, whereon we keep it. For as concerning the seventh day, which followed the six days, wherein God finished the Creation; there was no such precise institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion, it might very well be changed and altered unto some other seventh day. For the Commandment doth * not say, Remember to keep holy the seventh day, next following the sixth day of the Creation, or this or that seventh day: but indefinitely, Remember that thou keep holy † a seventh day. And to speak properly, as we take a day for the distinction of time, called either a day natural, consisting of 24 hours, or a day artificial, consist-

^f Athan. in frontispicio hom. de sent. g Rev. 1. 10.

The Scripture of the New Testament, gives not this honourable title to any thing, but only to the blessed Sabbath, and holy Supper.

For as he substituted the Lords Supper in stead of the Passover, so did he the Lords day, in the Jewish Sabbath's room.

^h 1 Cor. 11 20.

* Wolphii Chronolog. de Temp. l. 2. cap. 1. p. 92.

† Legis substantia est sex diebus, terrenis negotiis incumbere; septimâ, divino cultui dare operam.

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Josua 10. 12,
13.
2 Kin. 20. 11.

Christoph.
Helvic.
Syft. cont.
Theol. cum
Judæis c. de
Sab.

Mat. 12. 8.

Isaiah 65.
17. &c.
Isaiah 66. 22.
Pfal 90. 2.

2 Cor. 5. 17.
Gal. 6. 15.
1 Pet. 2. 10.

ing of 12 hours, from Sun-rising, to Sun-setting: and withal consider the Sun *standing still* at noon, in *Joshua's* time, the space of a whole day; and the Sun *going back* ten degrees, (*viz.* five hours, almost half an artificial day) in *Ezekiah's* time, the Jews themselves could not keep their Sabbath upon that *precise and just distinction of time*, called at the first, the seventh day from the Creation.

Add hereunto, that in respect of the diversity of *Meridians*, and the *unequal rising and setting* of the Sun, every day varieth in some places a *quarter*, in some *half*, in others a *whole day*: Therefore the Jewish seventh day cannot precisely be kept at the *same instant* of time, every where in the world.

Now, our Lord Jesus having authority, as *Lord over the Sabbath*, had likewise now far greater reason and occasion to translate the Sabbath from the *Jewish* seventh day, unto the seventh day whereon Christians do keep the Sabbath.

1. Because that by his *Resurrection* from the dead, there is wrought a *new spiritual Creation* of the world: without which all the Sons of *Adam* had been turned to everlasting *destruction*, and all the works of the first creation had ministred no *consolation* unto us.

2. And in respect of this new spiritual Creation, the Scripture saith, that *Old things are passed away, and all things are become new*: *b* new Creatures, *c* new People,
d new

^a new men, ^e new knowledge, ^f new Testament, ^g new commandment, ^h new names, ⁱ new way, ^k new song, ^l new garment, new wine, new vessels, ^m new Jerusalem, ⁿ new Heaven, and a new Earth. And therefore of necessity there must be instead of the old, a new ^o Sabbath day, to honour and praise our Redeemer, and to meditate upon the work of our redemption, and to shew the new change of the Old Testament.

3 Because that on *this day* Christ rested from all the sufferings of his *Passion*, and finished the glorious work of our *Redemption*. If therefore the *finishing* of the work of the first *Creation*, whereby God mightily manifested himself unto his creatures, deserved a *Sabbath* for to solemnize the memorial of so great a work, to the honour of the worker; and therefore calls it *mine holy day*: much more doth the new *Creation* of the world, effected by the resurrection of Christ, (whereby he mightily declared himself to be the Son of God) deserve a *Sabbath*, for the perpetual commemoration thereof, to the honour of Christ, and therefore worthily called the *Lords day*. For, as the deliverance out of the Captivity of *Babylon*, being greater, took away the name from the deliverance out of the Bondage of *Egypt*: so the day whereon Christ finished the redemption of the world, did more justly deserve to have the *Sabbath* kept on it, than on that day, whereon God ceased from creating the world. As therefore in the *Creation*, the first day

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where

d Eph. 4. 24.
e Col. 3. 10.
f Mat. 26. 28.
g Joh. 12. 14.
h Rev. 2. 17.
i Heb. 10. 10.
k Rev. 3. 9.
l Luk. 5. 36,
37.
m Rev. 21. 2.
n 2 Pet. 3. 13.
Isa. 66. 22.
o Heb. 4. 9.

Isa. 58. 13.

Rom. 1. 4.

Rev. 1. 10.

Jer. 23. 7, 8.

wherein it was finished, was consecrated for a Sabbath: so in the time of Redemption, the first day wherein it was perfected, must be dedicated to a holy rest; but still a seventh day kept according to Gods moral Commandment. The Jews kept the last day of the week, beginning their Sabbath with the * night, when God rested: but Christians honour the Lord better, on the *first day of the week, ^bbeginning the Sabbath with the day when the Lord arose. They kept their Sabbath in remembrance of the worlds Creation: but Christians celebrate it in memorial of the worlds Redemption: yea, the Lords day being the first of the Creation and Redemption, puts us in mind, both of the making of the old, and redeeming of the new world.

* Gen. 2. 2.
Lev. 23. 32.
Neh. 13. 19.
a Mat. 28. 1.
b Act. 20. 7, 11.

Exod 25. 31.

Rev. 1. 13.

As therefore under the Old Testament, God, by the glory consisting of seven Lamps, seven Branches, &c. put them in remembrance of the Creation, Light, and Sabbath rest: So under the New Testament, Christ, the true light of the world, appeareth in the midst of the 7. lamps, and seven golden candle-sticks, to put us in mind to honour our Redeemer in the light of the Gospel of the Lords seventh day of rest. And seeing the Redemption, both for might and mercy, so far exceedeth the Creation; it stood with great reason, that the greater work should carry the honour of the day. Neither doth the honourable title of the Lords day diminish the glory of the Sabbath; but rather being added, augments the dignity thereof.

as the name of *Israel* added unto *Jacob*, made the Patriarch the more renowned.

Gen. 23. 28.

The reason taken from the example of *Gods* resting from the work of the creation of the world, continued in force, till the Son of *God* ceased from the work of the Redemption of the world, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the Sabbath should be kept (under the *New Testament*) on the first day of the week.

For, first, in the 110. *Psal*m, which is a Prophecy of *Christ*, and his Kingdom; it is plainly foretold, that there should be a solemn day of assembling, wherein all *Christs* people should willingly come together in the beauty of holiness. Inasmuch that no rain (of peace) shall be upon those Families, that in that feast will not go up to *Jerusalem* (the Church) to worship the King, the Lord of hosts. Now on what day this holy Feast, and Assembly should be kept, *David* sheweth plainly, in *Psal*. 118. which was a prophesie of *Christ*, as appears, *Mat*. 21. 42. *Acts*. 4. 11. *Ephes*. 2. 20. as also by the consent of all the *Jews*, as *Jerom* witnesseth. For, shewing how *Christ*, by his ignominious death, should be as a stone rejected of the Builders, or chief Rulers of *Judea*, and yet by his glorious Resurrection, should become the chief stone of the Corner: he wisheth the whole Church to keep holy that day, whereupon *Christ*

Psal. 110. 3.

Zach. 14. 27.

Psal. 118. 24.

Zohar. upon
Gen. fol. 21.
H. Brough-
ton Require
of Consent
49, 50, 51.

Ex H. Wol-
phii. Chron.
de Temp lib.
2 cap. 2.

should effect this wonderful work, saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which Peter saith of Christ, appeareth to be true, *That God made him both Lord and Christ, Acts 2. 36.* therefore the whole Church under the *New Testament*, must celebrate the day of *Christs Resurrection*. Rabby Bachay also saw by the fall of Adam on the sixth day, that on the same day *Messias* should finish the *work of mans redemption*: And alluding to the speech of Boaz to Ruth, *sleep unto the Morning*, that *Messias* should rest in his grave all their Sabbath day. And he gathereth from that speech, *Gen. 1.* on the first day, *Let there be light*, that the *Messias* should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the world, that lay in the shadow of darkness and death. The Hebrew author of the Book called, *Sedar Olam Rabbi* cap. 7. recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chief worship of God should (under the *New Testament*,) be celebrated upon this day. As, that on this day the cloud of Gods Majesty first sate upon his people. Aaron and his Children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publicly unto God. The first day wherein fire descended from heaven. The first day of the World, of the Year, of the Month,

the week, &c. All shadowing that it should be the first and chief holy day of the New Testament. S. Augustine proveth by divers places and reasons, out of the holy Scripture, that the Fathers, and all the holy Prophets under the Old Testament, did foresee and know that our Lords day was shadowed by their eighth day of Circumcision. And that the Sabbath should be changed from the seventh day to the eighth, or first day of the week. And Junius, out of Cyprian, saith, that Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should arise from the dead. The Council Foro-Julienne affirms, That Esay prophesied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so clearly seen by the Fathers, under the shadows of the Old Testament: sure, the God of this world hath deeply blinded their minds, who cannot see the Truth thereof under the † shining light of the Gospel. Therefore this change of the Sabbath day, under the New, was nothing but a fulfilling of that which was prefigured and fore-prophesied under the Old Testament.

5. According to their Lords Mind and Commandment, and the direction of the Holy Ghost (which alway assisted them in their Ministerial Office,) the Apostles in all the Christian Churches, (which they planted) ordained that the Christians should keep the holy Sabbath, upon that seventh day which is the first Day

Augustin. Epist. ad Januar. 119. c. 3

* Sacramentum hoc fuit diei illius octavi quo Dominus resurrexit ad justificationem nostram, &c. ut scribit ad Fidum Cyprianus, l. 3. Epist. 16. Jun. in Gen. 17. 12. † 2 Cor. 4. 4.

^a 1 Cor. 16.
1, 2.

^bThe Syriack translation hath, Quam congregamini, non, sicut justum est, in die Domini nostri comeditis & bibitis. The Arabian translation also hath thus, Non comeditis & bibitis prout, verè diebus Domini nostri decet: and Beza witnesseth, that in one ancient Greek Copy, there is read, τὴν κυριακὴν the Lords day, added to every first day, &c.

^c 1 Cor. 11.
20, 25, 26.

^d 1 Cor. 14. 33. * As the Phrase of *breaking of bread*, comprehendeth all other exercises of Religion, Acts 20. 7. So this phrase of *laying by in store*, comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the Collections to be made on the first day of the week, but because that on this day the holy assembly was held in the Apostles time?

of the week; * Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. ^b When ye come together in the Church (being the Lord's Day) to eat the Lords Supper, ^c to remember and shew the Lords death till he come, &c. In which words note:

1. That the Apostle ordained this Day to be kept holy: therefore a divine Institution.

2. That the Day is named the *first day* of the week, therefore not the *Jewish seventh*, or any other.

3. Every *first day* of the week, which sheweth a perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and he settled one uniform order in all the ^d Churches of the Saints, therefore it was universal.

5. That the exercises of this day were * Collections for the poor (which appears by Acts 2. 42. and Justin Martyr's testimony, Apolog. 2.) which were gathered in the holy Assembly after Prayer, preaching of the Word, and Administration of the Sacraments; therefore it was spiritual.

6. That

6. That he will have *the Collection* (tho necessary) removed against his coming, lest it should hinder his preaching: but not their holy meeting on the Lords day; for it was the time ordained for the publick worship of the Lord, which argueth a necessity.

And in the same *Epistle*, St. Paul protesteth, that he delivered them none other Ordinance, or Doctrine, but *what he had received of the Lord*. Infomuch that he chargeth them, that *If any man think himself to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the Commandments of the Lord*. But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week: therefore to keep the Sabbath on that day, is the very Commandment of the Lord. And how can he be either a true Prophet, or have any grace of God's Spirit in his heart, who, seeing so clearly the Lord's day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the Lord's day, to be a Commandment of the Lord? The Jews confess this change of the Sabbath to have been made by the Apostles. *Peter Alphon. in Dialog. contra Judæos, tit. 12*. They are therefore more blind and sottish than the Jews, who prophane-ly deny it.

At *Troas* likewise S. Paul, together with seven of the Chief Evangelists of the Church, *Sosipater, Aristarchus, Secundus,*

L 4

Gaius,

I Cor. 11. 23

I Cor. 14. 33

Act. 20. 4, 5
6, &c.

Gaius, Timotheus, Tychicus, and Trophimus, and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, and receiving the Lords Supper.

And it is a thing to be noted, That *Luke* saith not, that the Disciples were sent to hear *Paul* preach, but *the Disciples being come together to break bread upon the first day of the week*; that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, *1 Cor. 11. 25. Paul preached unto them, &c.* And that none kept those meetings but Christians, who only are called *Disciples, Act. 11. 26.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on *their Sabbath day*, to the place where the *Jews* and their *Proselytes* were wont to pray, and there preached unto them, *Act. 16. 12, 13.* so that it is as clear as the Sun, that it was the *Christians* usual manner, to pass over the *Jewish seventh day*, and to keep the *Sabbath*, and their holy meetings on the first day of the week. And why doth *S. John* call this *the Lords day*; but because it was a day known to be generally kept holy, to the honour of the Lord *Jesus* (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? Which *S. John* called *the Lords day*, the rather to stir up *Christians* to a thankful remembrance of *their Redemption*, by *Christ* his Resurrection

^a Acts 21.
4, &c.

^b Rev. 1. 10.
Mos Christi-
anus, &c.
It is the man-
ner of Chri-
stians, to call
it the Lords
day. Bed. in
Luc. cap. 41.

tion from the dead. And with the day, the blessing of the Sabbath is likewise translated to the Lords day: because that all the sanctification belonging to this new world is in Christ, and from him conveyed to Christians. And because there cannot come a greater authority, than that of Christ and his Apostles, nor the like cause, as the new Creation of the world: therefore the Sabbath can never be altered from this day to any other, whilst this world lasteth. Add hereunto, how the Scripture noteth, that in the first planting and setting of the Church, nothing was done, but by the special order and direction of the Apostles, 1 Cor. 11. 34. 1 Cor. 14. 36, 37. Tit. 1. 5. Act. 15. 6. 24. and the Apostles did nothing but what they had warrant for from Christ, 1 Cor. 11. 23.

Heb. 2. 5.

To sanctifie then the Sabbath on the seventh Day, is not a ceremonial Law abrogated: but the Moral, and perpetual Law of God perfected. So that the same perpetual Commandment which bound the Jews to keep the Sabbath on that seventh day, to celebrate the Worlds Creation; binds Christians to solemnize the Sabbath on this seventh day, in memorial of the World's Redemption: for the fourth Commandment, being a Moral Law, requireth a seventh day, to be kept holy for ever. And the Morality of this, as of the rest of the Commandments, is more religiously to be kept of us under the Gospel, than of the Jews under the Law; by how much

we (in Baptism) have made a more *special Covenant* with God, to keep his Commandments : and God hath covenanted with us, to free us from the *curse*, and to assist us with his *Spirit* to keep his Laws. And that this Commandment of the Sabbath (as well as the other nine) is *Moral and perpetual*, may plainly appear by these reasons.

Ten reasons demonstrating the Commandment of the Sabbath to be Moral.

I. **B**Ecause all the reasons of this Commandment, are moral and perpetual : And God hath bound us to the obedience of this Commandment, with more forcible reasons than to any of the rest. First, because he did foresee, that irreligious men would either more carelessly neglect, or more boldly break this Commandment, than any other. Secondly, because that in the practice of this Commandment, the keeping of all the other consisteth : which makes God so often complain, that all his worship is neglected, or overthrown, when the Sabbath is either * neglected or transgressed. It would make a man amazed (saith Mr. † Calvin) to consider how oft, and with what zeal and protestation, God requireth all (that will be his people) to sanctifie the seventh day. Yea, how the God of mercy, mercilefly punisheth the breach of this Commandment with cruel death ? as though it were the sum of his whole honour and service.

And

* Jer. 15. 22.
Ezek. 20. 19.
20, 21, 24.
Ezek. 23. 38.
Neh. 9. 4.
† Ex Bodin.
de Repub. l.
4. c. 2.

And it is certain, that he who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other Commandments, so he may do it without *discredit* of his reputation, or *danger* of Mans Law. Therefore God placed this Commandment in the *midst* of the Two Tables; because the keeping of it, is the *best* help to the keeping of *all the rest*. The *conscientious* keeping of the Sabbath, is the *Mother* of all Religion, and good discipline in the Church. Take away the Sabbath, and let every man serve God *when he listeth*; and what will shortly become of Religion, and that peace and order, which God will have to be kept in his Church? the Sabbath day is God's *Market-day*, for the weeks provision; wherein *He* will have us to come unto him, and buy of him without silver or money, the Bread of Angels, and *Wine* of Life, the wine of the Sacrament, and milk of the Word to feed our souls; *tryed gold*, to enrich our faith; precious *Eye-salve*, to heal our spiritual blindness; and the *white raiment* of Christ's righteousness, to cover our filthy nakedness. He is not far from true Piety, who makes conscience to keep the Sabbath day: but he who can *dispense* with his conscience to break the Sabbath for his own profit or pleasure, his heart never yet felt, what either the fear of God, or true Religion meaneth. For of this Commandment may that speech of S. James be verified: *He that faileth*

I Cor. 14. 33.
40.

I sa. 55. 1, 2.

Rev. 3. 18.

Jam. 2. 10.

faileth in one, is guilty of all. Seeing therefore that God hath fenced this Commandment with so many moral reasons, it is evident, that the Commandment it self is moral.

2. Because it was commanded of God to Adam in his Innocency: whilst (holding his happiness, not by faith in Christs merits, but by obedience to Gods Law) he needed no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an Essential part of Gods worship, enjoined unto Man, when there was but one condition of all men. And if it was necessary for our first Parents to have a Sabbath day, to serve God in their perfection; much more need their posterity to keep the Sabbath in the state of their corruption. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully profane it.

3. Because it is one of the Commandments which God spake with his own mouth, and twice wrote with his own fingers in Tables of stone, to signify their authority and perpetuity. All that God wrote, were moral and perpetual Commandments, and those are reckoned ten in number. If this were now but an abrogated Ceremony, then there were but nine Commandments. The Ceremonial that were to be abrogated by Christ, were written all by Moses. But this of the Sabbath, with the other nine, written by God himself, were put into the Ark, where no Cere-

Gen. 2. 3.

Exod. 34.
1, &c.

Deut. 4. 13.

Deut. 4. 2.

Ceremonial Law was put, to shew, that they should be the perpetual Rules of the Church, yet such as none could perfectly fulfil and keep, but only Christ.

4. Because Christ professeth, that he came not to destroy the moral Law: and that the least of them should not be abrogated in his kingdom of the New Testament. Inasmuch, that whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the kingdom of heaven; that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians, at the destruction of Jerusalem, about 42. years after his resurrection. By which time, all the Mosaical ceremonies, (except eating of blood, and things strangled) were by a publick Decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, to pray that their flight be not in the winter, nor on the Sabbath day. Not in the winter; for that (by reason of the foulness of the ways and weather) their flight should be more painful and troublesome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toiling to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their souls.

Now

1 King. 8. 9.
Heb. 9. 4.

Mat. 5. 17.

Verse 19.

Act. 15. 10.
20, 21, 24, 28.

Mat. 24. 20.

Now if the sanctifying of the Sabbath on this day had been but ceremonial, it had been no grief to have fled on this day, any more than on any other day of the week. But in that Christ doth tender so much this fear and grief of being driven to fly on the Sabbath day, and therefore wisheth his, to pray unto God to prevent such an occasion: he plainly demonstrates, that the observation of the Sabbath is no abrogated Ceremony, but a Moral Commandment, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath, S. John will tell you, that it was on the Lords day, Rev. 1. 10. If you will know on what day of the week that was, S. Paul will tell you, that it was on every first day of the week, 1 Cor. 16. 1.

As Christ admonished, so Christians pray'd, and according to their prayers, God (a little before the wars began) warn'd by an * Oracle, all the Christians in Jerusalem, to depart thence, and to go to Pella, a little town beyond Jordan: and so to escape the wrath of God, that should fall upon that City and Nation. If then a Christian should not without grief of heart, fly for the safety of his life on the Lords day: with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in prophane and carnal sports, or servile labour? And seeing the destruction of Jerusalem, was both a † Type, and

* Euseb. hist. Eccl. l. 3. c. 5. It is probable that this Oracle was that voice (*Migre-mus hinc*), which with an earthquake was heard by night in the Temple, mentioned by Josephus, de bello Judaeo. l. 7. c. 12. † Mat. 24. 35.

and an assurance of the destruction of the World, who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the Ceremonial Law was enjoined to the *Jews only*, and not to the *Gentiles*; but this Commandment of the holy Sabbath, (as Matrimony) was instituted of God, in the state of *innocency*, when there was but one state of all men: and therefore enjoined to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Householders were commanded, to constrain all strangers (as well as their own Subjects, and Family) to observe the holy Sabbath, as appears by the fourth Commandment, and practice of *Nehemiah*. All the Ceremonies were a partition wall to separate *Jews* and *Gentiles*: But seeing the *Gentiles* are bound to keep this Commandment as well as the *Jews*; it is evident that it is no *Jewish* ceremony. And seeing the same authority is for the Sabbath that is for marriage; a man may as well say, that marriage is but a ceremonial Law, as the Sabbath. And remember, that whereas marriage is termed but once the ^a covenant of God, because instituted by God in the ^b beginning: the Sabbath is every where called the Sabbath of the Lord thy God, because ordained by God in the same beginning, both of time, state and perpetuity: therefore not Ceremonial.

6. The corruption of our nature found in the

Isa. 56. 6.

Nehem. 13.
19, &c.

Eph. 2. 14.

^a Prov. 2. 17.

^b Mat. 19. 6,
8.

* Nitimur. in
vetitum. Hor.

c Gen. 1. 18.

d Job 9. 9.

Job 38. 31.

Amos 5. 8.

e To distin-
guish 'twixt
Spring and
Harvest, Sum-
mer & Win-
ter, and to
foreshew
Judgments
to come.

f Moadim. fig.
Sacred times
appointed for
Gods holy
worship ha-
ving special
significations
and promises

g One of the
seven days of
the week
from the o-
ther.

h Solar. Sab-
batarian and
Jubilee.

Exod. 23.

11, 12.

* Index Chr.
apud An.
Mundi 1998.

the * manifest opposition of wicked men, and in the secret unwillingness of good men to sanctifie sincerely the Sabbath, sufficiently demonstrateth, that the Commandment of the Sabbath is spiritual and moral.

7. Because that as God by a perpetual decree, made the ^c Sun, the Moon, and ^d other lights in the Firmament of Heaven, not only to divide the day from the night, but also to be for ^e signs, and for ^f seasons, and for ^g days, and for ^h years : so he ordained in the Church on Earth, the holy Sabbath to be not only the appointed season, for his solemn Worship, but also the perpetual rule and measure of time. So that as seven days make a week, four weeks a month, 12 months a year : so seven years make a Sabbath of years, seven Sabbaths of years, a Jubilee ; 80. Jubilees, or 4000. years, or after Ezekiel, 4000. cubits, the whole time of the Old Testament, till Christ by his Baptism and Preaching, began the state of the New Testament. Neither can I here pass over without Admiration, how the Sacrament of Circumcision continued in the Church 39 Jubilees from Abraham, to whom it was first given, unto the Baptism of Christ in Jordan : which was just so many Jubilees (after * Bucholcer's account) as the world had continued before from Adam, to the birth of Abraham. Moses began his Ministry in the 80. year of his age. Christ enters upon his Office in the 80. Jubilee of the World's Age ; Joseph was thirty years old, when he

he began to rule over Egypt, Gen. 41. 46. and the Levites began to serve in the Tabernacle at Thirty years old: so Christ likewise to answer these figures, began his ministry in the Thirtieth Jubilee of Moses; and when he began to be thirty years of age, Luke 3. 23. in the midst of Daniel's last week; and so (continuing his ministry on Earth Three years and a half) finished our Redemption, and Daniel's Period, by his innocent death upon the Cross. The most of all the great alterations, and strange accidents, which fell out in the Church, came to pass either in a Sabbatical year, or in a year of Jubilee. For example:

The *seventy weeks of Daniel beginning the first year of Cyrus, and the 3439. year of the world, contain so many years, as the world did weeks of years unto that time: and so many weeks of years, as the world had lasted Jubilees. Daniel's seventy weeks of years, contain four hundred and ninety single years: the world before that time, 490. weeks, or sabbaths of years. Daniel's period 70. weeks, the worlds 70. Jubilees: so that to comfort the Church for their 70. years captivity, which they had now according to Jeremy's prophecy, endured in Babylon, Gabriel tells Daniel, That at the end of 70. weeks, or Sabbaths of years, that is 70. times seven years, or 490. years, their eternal Redemption from Hell, should be effected by the death of Christ, as sure as they were
now

* After Mr. Rob. Pont. his computation. Treatise of the last decaying age of the World, published An. Dom. 1600. R. Pont. treat. of the last age. p. 17.

Jer. 25. 11, 12.

Rev. 5. 1.

a Rev. 8. 2.
and 9. 7.

Napier on the
Apoc. Propo-
sition 6. 8, 9,
and his Reso-
lution.

b Pont. of the
last age of
the World,
p 12. Buchol.
2. Index Chr.

c Broughton's
consent. A.
M. 1430.
Deut. 34.
Pont. ibid.
& Scaliger.
Buchol.

† Pont. p. 21.
Buch. Chro.
apud A. M.
2500.

now redeemed from the captivity of Ba-
bylon. This period of *Daniel* containing 70.
Sabbaths, or 10. *Jubilees* of years, began
at the first liberty granted the *Jews*. by
Cyrus in the first year of his Reign over
the *Babylonians*, mentioned *Ezra* 1. 1. and
ends justly at the time that *Christ* died
upon the Cross. From the death of *Christ*,
or the last end of *Daniel's* weeks, to the
seventy and one year of *Christ*, the world
is measured by seven seals, or seven *Sab-
baths* of years, making one compleat *Ju-
bilee*. From the end of those seven seals,
the world is measured to her end by a se-
ven *Trumpets*, each containing 245. years
(as some conjecture, about 440. years
hence, the truth will appear :) *Enoch*, the
seventh from *Adam*, having lived so many
years, as there are days in the year, 365.
was translated of God in a *Sabbatical* year.
^b *Moses* the seventh from *Abraham*, as an-
other *Enoch*, is buried of God, but born in
a *Sabbatical* year of the world 2373. and
in the 777. year since the Flood (after
^c Broughton's Computation) is saved, as a
new *Noah* in a reed-*Ark*, and lived a builder
of the Church, so long as *Noah* was building
the *Ark*, 120. years. The promise was made
to *Abraham* in a *Sabbatical* year, being the
2223. year of the World. The sixth year
of *Joshua*, being 2500. years from the
Creation of the World, wherein the land
was possessed, and divided among the chil-
dren of *Israel*, was a *Sabbatical* year, and
the † 50. *Jubilee* from the Creation of the
World.

World. At this year *Moses* begins his *Jubilee*, by which (as with a chain of thirty links) he tyeth the parting of *Canaan's* possession to the *Israelites* by *Joshua*, to the opening of the *Kingdom of Heaven* to all believers by *Jesus*. And so carrieth the Church of the Jews, by a ^b joyful stream of *Jubilees* from the *Type* to the *Substance*, from *Canaan* to *Heaven*, from *Joshua* to *Jesus*: for *Christ* at the end of *Moses's* thirty *Jubilees*, and the beginning of the thirtieth year of his age, at his Baptism openeth *Heaven*, and gives the clearest *Vision* of the blessed *Trinity*, that was seen since the world began. And by the silver *Trumpet* of his *Gospel* proclaims, according to the Prophecy of ^c *Esa*y, eternal redemption to all that repent and believe in him.

And the year of our Saviour *Christ's* birth, being the 3948. of the world, was at the end of a *Sabbatical* year, and the ^d 564. *Septenary* of the World. *Moses* maketh the common age of all men, to be ten times seven, *Psal.* 90. and every seventh year commonly produceth some notable ^e change or accident in *Mans* life: And no wonder, for as *Hippocrates* affirmeth, a child in his mothers womb, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth;

^b Jubilee
Some derive
of trumpets
or Rams
horns, where-
with the Ju-
bilee was
founded:
others from
Jubal, a
stream, be-
cause they

carry us to
the death of
Christ, the
author of our
eternal rest
and joy.

^c *Isa.* 61. 1.
Luk. 4. 18.

^d *Pont.* of the
last decaying
age of the
World, p. 12,
13. 21.

^e *Expertum*
est in plerif-
que omnibus
63. annum
cum periculo
& clade ali-
qua venire,

aut corporis morbi que gravioris, aut vitæ interitûs, aut animi
agricudinis. *Aul. Gelli.* lib. 1. 15. c. 7. August in Ep. ad Cajum.
Nepotem exultat se Climactera, communem saniorum omnium
63. evasisse. *Bodin.* de Repub. l. 4. c. 2.

which

^b Aristotle,
Cicero, Ber-
nard, Boccaccio,
Erasmus, Lu-
ther, Melan-
cthon, Stur-
mius.

† She was, she
is (what can
there more
be said?). In
Earth the
first, in Hea-
ven the se-
cond Maid.

Bodin. Bu-
cholc.

which is always either the ninth, or se-
venth month. At seven years old the
Child casts his teeth, and receives new.
And every seventh year after, there is
some alteration or change in man's life,
especially at nine times seven, the Cly-
maſterick year, which by experience is
found to have been fatal to many of
those learned ^b Men, who have been the
chiefeſt Lights of the World. And if they
eſcaped that year, yet moſt of them have
departed this Life, in a ſeptenary year.
Lamech died in the year of his life 777.
Methuſalem, the longeſt liver of the Sons
of Men, died when he began to enter his
900. and 70. year. Abraham died, when
he had lived 25. times ſeven years. Jacob
when he had lived 21. times ſeven years.
David, after he had lived ten times ſeven
years. So did Galen, ſo did Petrarch,
who (as Bodin noteſh) died on the ſame
day of the year that he was born: ſo did
the Maiden Queen † ELIZABETH,
of bleſſed and never-dying Memory,
who came into this world, on the Eve of
the Nativity of the bleſſed Virgin Mary;
and went out of this world, on the Eve
of the Annunciation of the bleſſed Virgin
Mary. Hippocrates died in the 15th ſep-
tenary. Hierome and Iſocrates in their 13.
Pliny, Bartolus, and Ceſar in their 8. ſep-
tenary. And Johannes de temporibus, who
lived 361. years, died in the 53d ſep-
tenary of his life. The like might be ob-
ſerved of innumerable others. And in-
deed

deed the whole life of a man is measured by the Sabbath : for, how many years soever man liveth here ; yet his life is but a life of seven days, multiplyed : so that in the number of 7. there is a mystical perfection, which our understanding cannot attain unto.

All which *Divine* Disposition of admirable things, so oft by *sevens*, calls upon us to a continual Meditation of the blessed *seventh day Sabbath*, in knowing and worshipping God in this life : that so from Sabbath to Sabbath, we may be translated to the eternal glorious *Sabbath* of rest and bliss, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the world is drawn, and guided by a certain *chain* of Gods providence, a disposing all things in *number, measure, and weight*. All times are therefore measured by the *Sabbath* : so that time and the Sabbath can never be separated. And the *Angel* swears, that *this measuring of time* shall continue, till that time shall be no more. And as the Sabbath had its *† first institution* in the *first Book* of the Scriptures, so hath it its *confirmation* in the *last* : and as this Book doth *⁴ authorize* this day ; so this day *graceth* the Book ; in that the *matter* thereof was revealed upon so holy a day ; the *Lords* revelation upon the *⁵ Lords Day*. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens,

Climax vitæ
virozum ferè
septenariis,
aut novena-
riis, fæmina-
rum verò se-
nariis defi-
nitur. Bodin.
de Rep. lib.
4. c. 2.

* Wisd. 11.

17.

Wolph.

Proöm.

Chron.

⁶ Rev. 10. 6.

⁷ Tempus est
rerum mun-
danarum du-
ratio extrin-
secus obser-
vata.

† H. Wolph

Chron. c. 1.

Tempus cum

mundo cœ-

pit, & una

defistorum.

est, ibid.

⁸ Gen. 2. 3.

⁹ Rev. 1. 10.

vens, as abolish the Holy Sabbath (times meet-rod) out of the Church : seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church, by an * Universal consent, ever since the *Apostles* time, have still held the Commandment of the *Sabbath*, to be the moral and perpetual Law of God; and the keeping of the *Sabbath* on the first day of the week, to be the institution of *Christ* and his *Apostles*.

The † Synod, called *Synodus Colonienfis*, saith, that the *Lords* day hath been famous in the Church ever since the *Apostles* time. * *Ignatius* Bishop of *Antioch* living in *S. Johns* time, saith, Let everyone that loveth *Christ*, keep holy the *Lords* day, renowned by his *Resurrection*, which is the *Queen* of days, in which death is overcome, and life is sprung up in *Christ*. *Justin Martyr*, who lived not long after him, sheweth how the Christians kept their Sabbath on the *Lords* day, as we do. *Origen*, who lived about 180. years after *Christ*, shews the reason why the Sabbath is translated to the *Lords* day. *Augustin* saith, That the *Lords* day was declared unto the Church by the *Resurrection* of the Lord upon that day. Et ex illo cœpit habere festivitatem suam, and by *Christ* it was first ordained to be kept holy. And in another place, That the *Apostles* appointed the *Lords* day to be kept with all religious solemnity, because that upon

* Si quid horum tota die per orbem frequentat Ecclesia.

Nam hoc quin ita faciendum sit disputare, insolentissimæ infantie est.

Aug. Epist.

118. ad Jan.

† Synod Col. part. 9. c. 9.

* Ignat. ad Magnes.

Apol. 2.

Origen. homilia 7. super Exod. 1.

Epist. ad Januar. 119. c.

13. & ad

Casul. Epist.

86.

August de temp. ser.

251.

upon that day our Redeemer rose from the dead, which also is therefore called the Lords day.

As therefore ^a David said of the City of God, so may I say of the Lords day, ^b Glorious things are spoken of the day of the Lord: for it was the birth-day of the world, the first day wherein all creatures began to have being. In it light was drawn out of darkness. In it the Law was given on Mount Sinai. In it the Lord rose from death to life. In it the ^c Saints came out of their graves, assuring that on it Christians should rise to newness of life. In it the Holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the ^d seven Trumpets have blown, the cursed ^e Jericho of this world shall fall, and our true Jesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read ^{*} Eusebius's Ecclesiastical History, Lib. 4. c. 23. Tertullian lib. de Idololatria, cap. 14. Chrys. Sermon. 5. de resurrectione. Constitut. [†] Apol. l. cap. 37. Cyril. in Johan. l. 12. c. 58. Of this Judgment are all the sound new Writers: see Fox on Rev. 1. 10. Bucer in Mat. 12. 11. Gualt. in Malach. 3. hom. 23. Fulke on the Rhemish Testam. Apoc. 1. 10. Chem. Exam. Conc. Trid. par. 4. de diebus festis, Wolph. Chron. lib. 2. cap. 1. ^{*} Armin. Thes. in 4. precept. and innumerable others. [†] Learned Junius shall speak for all. Quamobrem cum dies Dominicus, &c.

Where-

^a Psal. 87. 3.
^b Aug. de temp. ser. 151. & 154. Conc. Const. Can. 8. Wolphius Chr. lib. 1. c. 10. Muff. Bipont. post Dom. Pasc. ^c Mat. 27. 52. Codoman. Annal. An. Mund. 2515. ^d Rev. 10. 7. ^e Josh. 6. 13. ^{*} Aug. ad Ca. sulum. Ep. 86. & ad Januar. 119. c. 19. [†] Aug. Ser. de temp. 151. & 154. & Conc. 6. Constant. can. 8. ^{*} Non dubitamus quin variè apud Christianos Sabbathum violetur, non abstinendo ab iis quæ aliis diebus licita sunt. Armin. [†] Junius Prelect. in Gen. 2. 3.

Wherefore seeing the Lords day is both the fast of Christ (viz. his resurrection, and often appearing to his Disciples upon that day); by the example and institution of the Apostles, and by the continual practice of the ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath; Ineptè faciunt, they do foolishly, who say, that the observation of the Lords day is of Tradition, and not from the Scripture, that by this means they might establish the Traditions of men. And again, the cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation. Non humanâ traditione, sed Christi ipsius observatione & instituto; Not by the tradition of Man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every 8th day after, unto his ascension into heaven, did appear unto his Disciples, and came into their assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath to be a ^{*} sign and document for ever, betwixt him and his people, that he is Jehovah, by whom they are sanctified; and therefore must only of them be [†] worshipped: and upon the pain of death, chargeth his people for ever to keep this memorial ^{*} unviolated. But this end is moral and perpetual: Therefore the Sabbath is moral and perpetual. What [†] God hath perpetually sanctified, let no man ever presume to make common or profane.

Upon

^{*} Exod. 31.
13, 14, &c.
Ezek. 20.12,
20.
[†] Ezek. 46.1,
2, 3, &c.
^{*} Exod. 35.2.
Armin. disp.
theolog. in
præcep. 4.
1. thes. 14.
Act. 10.15.

Upon this ground it is, that the Commandment terms this day, *the Sabbath of the Lord thy God*. And God himself calls it, *his holy day*. And upon the same ground likewise, the *Old Testament* consecrated all their Sabbaths and Holy days, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is gross Idolatry. For the first Table makes it a part of God's Worship, to have a Sabbath to his honour: so doth *Levit. 23. 3, 37, 38, &c.* and *Ezek. 20. 20. Neh. 9. 14.* the Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must worship the Lord God only, *Mat. 4. 10.* and therefore keep a Sabbath to the only honour of God. The Holy Ghost notes it as one of *Jeroboam's* greatest sins, that he ordained a Feast from the device of his own heart, *1 Kings 12. 33.* And God threatneth to visit Israel for keeping the days of *Baalim*; That is, of Lords, as Papists do of Saints, *Hos. 2. 13.* but saith, that such forget him. And so indeed none are less careful, in keeping the Lords Sabbath, than they, who are most *superstitious observers of mens holy days. The Church of Rome therefore commits gross Idolatry.

First, in taking upon her to ordain Sabbaths, which belongs only unto the Lord of the Sabbath to do.

Secondly, in dedicating those holy days to the honour of Creatures, which in effect is to make them sanctifying Gods.

M

Thirdly,

Isa. 58. 13.

* Read *H. Wolpius Chron. de Temp. l. 2. cap. 4. p. 118. & c. 7. p. 140, &c.*

Thirdly, in tying to these days, God's *Worship, Prayers, Fasting and Merit.*

Fourthly, in exacting on these days of *mens invention, a greater measure of solemnity and sanctification, than upon the Lords Day, which is Gods Commandment: which in effect is to prefer Antichrist before Christ.* Our Church hath justly abolished all superstitious and idolatrous Feasts; and only retains a few Holy-days, to the Honour of God alone, and easing of Servants, *Deut. 5. 14.* tho long custom forceth to use the *old Names*, for civil distinction: as *Luke* used the *profane Names of Castor and Pollux, Acts 28. 11.* and *Christians of Fortunatus, 1 Cor. 16. 17. Mercurius, Rom. 16. 14.* and *Jews of Mardocheus day, 2 Maccab. 15. 37.*

10. Lastly, The Examples of God's *Judgments on Sabbath-breakers*, may sufficiently seal unto them, whose Hearts are not seared, how *wrathfully* Almighty God is displeased with them, who are wilful profaners of the *Lords day.*

Num. 15. 32.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a *presumptuous mind*) would openly go to gather sticks on the *Sabbath day.* The fact was small: true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

2 Mac. 8. 28.

Nicanor offering to fight against the *Jews* on the *Sabbath day*, was slain by him.

himself and thirty five thousand of his men.

A Husbandman grinding Corn upon the *Lords day*, had his Mill burned to ashes.

Another carrying Corn on this *day*, had his Barn, and all his Corn therein burnt with fire from *heaven* the next night after.

Also a certain Nobleman (prophaning the *Sabbath* usually in hunting) had a child by his wife with a head like a Dog, and with ears and chaps, crying like a Hound.

A covetous *Flax wife* at *Kinstat* in *France*, Anno, 1559. using with her maids to work at her trade on the *Lords day*, it seemed unto them that fire issued out of the *Flax*, but did no harm: the next *Sabbath* it took fire indeed, but was quickly quenched; but not taking warning by this, the third *Sunday* after it took fire again, burnt the house, and so scorched the *wretched woman*, with two of her children, that they dyed the next day: but (through Gods mercy) a child in the cradle was taken out of the fire alive and unhurt.

On the 13. of *January*, Anno Dom. 1582. being the *Lords day*, the Scaffolds fell in *Paris Garden* under the people, at a *Bear-baiting*, so that 8. were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theater*

Cent. Mag-
de l. 12. c. 6.

Disp. de
Tempore,
Ser. 117.

Tho. Canti-
prat. lib. 2. de
apid. Timpit.
admiran. vin-
dict. div.
Theat. hist.
Johan. Finc.
lib. 3. de
miraculis.

Stowe's A-
bridgement,
An. 1582.
Discite jam
moniti Do-
minum non
temnere
Christum.

beholding carnal sports; than to be in the Church serving God with the spiritual works of Piety.

Many fearful examples of Gods Judgments by fire, have in our days been shewed upon divers Towns, where the prophanation of the Lords day hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve-month (being the Lords day) almost consumed with fire: chiefly for prophaning the Lords Sabbaths, and for contemning his Word in the mouth of his faithful Ministers.

Teverton in Devonshire, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy Judgment on the Town, for their horrible † prophanation of the Lords day, occasioned chiefly by their Market on the day following. Not long after his death, on the third of April, Anno. Dom. 1598. God (in less than half an hour) consumed, with a sudden and fearful fire, the whole Town, except only the Church, the Court-house, and the Alms houses, or a few poor peoples dwellings; where a man might have seen 400 dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again, since the former Edition of this Book, on the fifth of August last, 1612 (fourteen years since the former fire) the whole Town was again fired, and consumed, except some

† Whilst the Preachers cryed in the Church prophaneness, prophaneness, Gain would not suffer them to hear: therefore when they cryed, fire, fire, in the street, God would not suffer any to help.

some thirty houses of poor people, with the School-house, and Alms-houses : they are blind, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the *Tower of Siloe*, *Luk. 13. 4.* and take warning by their neighbours chastisements, fear Gods threatening, *Jer. 17. 27.* and believe Gods Prophets, if they will prosper, *1 Chron. 20. 20.*

Many other examples of Gods judgments might be alledged ; but if these are not sufficient to terrifie thy heart from the wilful prophanation of the *Lords day*, proceed in thy prophanation ; it may be the Lord will make thee the next example, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signify how he will plague all wilful transgressors of his *Sabbaths* at the last day.

Thus we have proved, that the Commandment of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the week, was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, divers Ceremonies, peculiar to the Jews, were annexed, the rather to bind that people to the more careful performance thereof, as to the first Commandment, *their deliverance from Egypt*, shadowing *their redemption from hell* ; to the fifth Commandment, *length of days in Canaan*, typifying

• Num. 15.
38.

• Num. 28.
9, 10.

• Exod. 35.
2, 3.

• Exod. 16.
23.

• Deut. 5. 16.

• It was the Sabbath day, on which Moses, and the Children of Israel sang to God, when Pharaoh and his host were drowned in the Sea, Exod. 15. See Trem. and Jun. notes.

• Deut. 5.
15. and on Exod. 12. 15.

eternal life in heaven; to the sixth Commandment, *abstinence from blood and things strangled*, figuring the care to abstain from all kind of Murder; and to the whole Law, the Ceremony of * *Parchent-lace*, putting them in mind to keep within the limits of the Law: so likewise to the fourth Commandment were added *some Ceremonies*, which peculiarly belonged to the *Jews*, and to no other people; as first, the *double* ^a *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience, than on the week days. 2. The ^b *rigid and strict ceasing from making of fire*, ^c *dressing of meat*, and all bodily labour, both remembering ^d them of their full deliverance by *Moses's* conduct from the fiery Furnaces, and Slavery of *Egypt*, upon ^e that day; as also shadowing unto them the *eternal redemption of their souls from Hell*, by the death of *Christ*: 3. The keeping of the Sabbath upon *the precise seventh day in order of the creation*; shadowing to the *Jews*, that *Christ* by his death, and resting on their Sabbath, in the grave, should bring them rest and ease, from the burthen and yoke of the Legal ceremonies, *which neither they, nor their Fathers were able to bear*, Act. 15. 10. Col. 2, 16, 17.

And howsoever in *Paradise* before *Man's Fall*, the keeping of the Sabbath on the seventh day of the creation, was not a *Ceremony*, but an *Argument of perfection*: yet after the Fall, it became *Ceremonial*, and
(subject

subject to change in respect of the Restauration by Christ. As *mans* life before the fall, being *immortal*, became afterwards *mortal*; and *nakedness* being an ornament before, became afterwards a *shame*; and *Marriage* became a type of the *Mystical Union* betwixt Christ and his Church, *Ephes. 5.* and to fulfil the Ceremonies (added for the *Jews* sake unto the Sabbath) Christ at his Death rested in the Grave all the *Jewish* Sabbath day: and by that rest fulfilled all those *Ceremonial* *Accessaries*. Now as the ceasing of the Ceremonies annexed to the 1, 5, and 6. Commandments, and to Marriage, did not abolish those Commandments and Marriage; nor cause them to cease from being the perpetual Rules of Gods worship, and mans righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the morality of the Commandment of the Sabbath: so that though the Ceremonies be abolished, by the access of the Substance; and the Shadow overshadowed by the Body, (which is Christ) yet the holy rest (which was commanded and kept, before either the *Jews* were a people, or those Ceremonies annexed to the Sabbath) still continueth as Gods perpetual Law, whereby *all the Posterity of Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn Worship, and only Service of GOD their Creator and Redeemer; but in the

substance of the fourth Commandment, there is not found one word of any Ceremony.

The chief Objections against the Morality of the Sabbath are Three :

Object. 1.
Gal. 4. 10.

1 Cor. 16. 1.
and 14. 37.
Act. 20. 7.

Col. 2. 17.

Lev. 23. 37.
38.

Object. 2.
Col. 2. 16.

Object. 3.
Rom. 14. 5.

Rom. 15. 1.

1. That of *Paul to the Galatians, Ye observe days, and months, and times, and years, &c.* But there the Apostle condemns not the *moral Sabbath*, (which we call the *Lords day*; and which he himself ordained according to *Christs Commandment*, in the same *Churches of Galatia and Corinth*, and kept himself in other Churches) but he speaks of the *Jewish days, and times, and years*, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth *shadows of things to come*, abolished now by *Christ the body*; and in the Law are called *Sabbaths*, but distinguished from the *moral Sabbaths*.

2. That of *Paul to the Colossians: Let no man therefore condemn you in meat or drink, or in respect of an holy day, or of the new moon, or of the Sabbath days.* But here the Apostle meaneth the *Jewish ceremonial Sabbaths*, not the *Christians Lords day*, as before.

3. That of the same Apostle to the *Romans, This man esteemeth one day above another day; and another counteth every day alike, &c.* But *S. Paul* makes no such account. For the question there is, not between *Jews and Gentiles*, but between the *stronger and weaker Christians*. The *stronger* esteemed one day above another, as appears

pears in that there was a day both commanded, and received in the Church, every where known and honoured by the name of the *Lords day*. And therefore Paul saith here, that *he that observeth this day, observeth it unto the Lord*. The observation whereof, because of the change of the Jewish seventh day, some weak Christians, (as many now adays) thought not so necessary: so that if men (because the *Jewish day* is abrogated) will not honour and keep holy the *Lords day*, but count it like other days; it is an Argument (saith the Apostle) of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords Day.

NOW the sanctifying of the Sabbath consists in two things. First, In resting from all servile and common business pertaining to our natural life. Secondly, In consecrating that rest wholly to the Service of God, and the use of those holy means which belong to our spiritual life.

For the first.

1. *The servile and common works, from which we are to cease, are generally all civil works from the * least to the greatest. More particularly;*

First, from all the works of our Calling, though it were reaping in the time of harvest.

Secondly, from carrying burthens, as Carriers do; or riding abroad for profit, or for pleasure: God hath commanded that the beasts should rest on the Sabbath day, because all occasions of travelling or labouring with them should be cut off from man. God gives them that day a rest; and he that, without necessity, deprives them of their rest on the Lords day, the groans of the poor tyr'd Beasts shall in the day of the Lord rise up in judgment against him. Likewise such as spend the greatest part of this day in trimming, painting and pampering of themselves, like Jezebels, doing the devils work upon Gods day.

Thirdly, from keeping of Fairs, or Markets, which for the most part God punisheth with Pestilence, fire, and strange floods.

Fourthly, from studying any Books of Science, but the holy Scriptures and Divinity. For our study must be to be ravished in spirit upon the Lords day. In a word, thou must on that day cease in thy calling to do thy work: that the Lord by his Calling, may do his work in thee. For what soever is gotten by common working on this day,

* Exod. 31.

12, 13.

Exod. 31.

15, &c.

Exod. 34, 21.

Neh. 13. 15.

Jer. 17. 21,

22, 27.

Deut. 5. 14.

Rom. 8. 22.

Deut. 25. 4.

1 Cor. 9. 9.

Neh. 13. 15.

16. 19.

Rev. 1. 10.

day, shall never be blessed of the Lord: but it will prove like *Achan's Gold*, which being got contrary to the Lord's Commandment, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if *Christ* scourged them out as *thieves*, who bought and sold in his Temple, (which was but a Ceremony shortly to be abrogated) is it to be thought, that he will ever suffer those to escape unpunished who (contrary to his Commandment) buy and sell on the *Sabbath day*, which is his perpetual Law? *Christ* calleth such, sacrilegious Thieves; and as well may they steal the *Communion Cup* from the *Lords Table*, as steal from God, the chiefest part of the *Lords day*, to consume it in their own lusts. Such shall one day find the judgments of God heavier than the opinions of Men.

Fifthly, from all recreations and sports, which at other times are lawful: for if lawful works be forbidden on this day; much more lawful sports, which do more steal away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that delighteth in the Lord) any greater delight or recreation, than the sanctifying of the *Lords day*. For can there be any greater joy for a person condemned, than to come to his Prince his house to have his Pardon sealed? for one that is deadly sick, to come to a Physician that can cure him? or for a prodigal child that fed

Isa. 58. 13, 14.

Psal. 37. 4.

fed on the husks of swine, to be admitted to eat the bread of life, at his *fathers* table? or for him who fears for *sin* the tidings of death, to come to hear from God the assurance of eternal life? If thou wilt allow thy self, or thy servant recreation, allow it in the six days which are thine: not on *the Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day; but so far as it may help the soul to do more chearfully the *service of God*.

Eph. 5. 18, 19.
Rom. 12. 11.
Deut. 28. 47.

Sixthly, From *gross feeding, liberal drinking* of Wine, or strong drink; which may make us either *drowsie*, or *unapt* to serve God with our hearts and minds.

Seventhly, From all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, more than working: seeing one may *work alone*, but cannot *talk* but with *others*.

He that keeps *the Sabbath*, only by resting from his *ordinary work*, keeps it but as a *Beast*. But *rest* on this day, is so far commanded to Christians, as it is an help to *sanctification*: and *labour* so far forbidden, as it is an impediment to the outward and inward *worship* of God.

If then those *recreations*, which are *lawful* at other times, are on the *Sabbath* not *allowed*; much more *those* that are altogether at *all times* unlawful. Who without mourning can endure to see Christians keep the Lord's day, as if they celebrated a feast rather to *Bacchus*, than to the honour of

of the Lord *Jesum*, the Saviour and Redeemer of the world? for having served God but an hour in outward shew, they spend the rest of the Lords day, in sitting down to eat and drink, and rising up to play; First balasting their bellies with eating and drinking; and then feeding their lusts with playing and dancing. Against which prophanations all holy Divines, both old and new, have in their times most bitterly inveighed. Insomuch that *Augustine* affirmeth, that it was better to plough than to dance on the Sabbath day.

Now in the Name of Almighty God, (who rested, having created Heaven and Earth) and of his eternal Son. *Jesum*, the Redeemer of his Church, who shall shortly come, on the dreadful day of Doom, to judge all men according to the obedience which they have shewed to his Commandments: I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and all his holy Angels at that day, that thou better weigh and consider, whether Dancing, Stage playing, Masking, Carding, Dicing, Tabling, Chess playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling, and such other fooleries of *Robbin Hood*, *Morice-dances*, *Wakes* and *May-games*, be Exercises that God will bless and allow on the Sabbath day. And seeing that no action ought to be done that day, but such as whereby we either bless God, or look to receive a blessing from God; how darest thou do those things on that blessed day, on which thou darest

not

1 Cor. 10. 7.
Exod. 32. 6.
18, 19.

Mellus enim
arare quam
saltare in sab-
bato. Aug. in
tit. Psal. 91.

Act. 17. 31.
Rom. 2.
12, &c.
2 Thes. 2. 8,
&c.

not to pray to God to bestow a blessing on it to thy use? Hear this and tremble at this, O prophane youth, of a prophane age!

O heart all frozen, and void of the feeling of the grace of God! that having every day infix, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment; Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the week, which he hath reserved for his own praise and worship. Let men in defence of their prophaneness, object what they will: and answer what the Devil puts in their mouths: yet I would wish them to remember, that seeing it is an ancient Tradition in the Church, that the Lords second coming shall be upon the Lords day; how little joy they should have to be overtaken in those carnal sports, to please themselves; when their Master should find them in spiritual Exercises, serving him. The prophaneest Wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wish our impure gallants to remember, that whilst they thus dance on the Lords day (contrary to the Lords Commandment) they do but dance about the pits brink; and they know not which of them shall first fall therein. Whereinto being once fallen without repentance

Lactan. lib. 7.
cap. 1.

penitance, no greatness can exempt them from the vengeance of that great God, whose Commandment (contrary to their knowledg and conscience) they do thus presumptuously transgress. If then Gods Commandment cannot deter thee; nor Gods Word advise thee; I say no more, but what St. John said before me, *He which is filthy, let him be filthy still.*

Rev. 22. 11.
This was the
last and hea-
viest curse,
that S. John
wished spi-
ritual Baby-
lon.

For the second.

2. The consecration of the Sabbaths rest consists in performing three sorts of duties. First, before; Secondly, at; Thirdly, after the publick exercises of the Church

The duties to be performed before the publick exercises, are:

1. To give over working betimes on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy servants being tyred with labour and watching the night before, are so heavy, that when you should be serving God, and hearing what his Spirit saith unto the Church for your souls instruction, you cannot hold up your heads for sleeping; to the dishonour of God, the offence of the Church, and the shame of your selves: Therefore the Lord commands us not only to keep holy, but also to remember afore-hand the Sabbath day, to keep it holy, by preparing our hearts and removing all business that might hinder

Rev. 2. & 3.

Iſa 56. 2,
&c. and 58.
13, &c.

hinder us to consecrate it, as a glorious day unto the Lord. Therefore whereas the Lord in the other Commandments, doth but either bid or forbid; he doth both in this Commandment, and that with a special memorandum: As if a Master should charge his servant to look well unto ten things of great trust, but to have a more special care to remember one of those Ten, for divers weighty reasons; should not a faithful Servant that loves his Master, shew a more special care unto that thing above all other businesses?

Exod. 16.
33, &c.

Thus Moses taught the People o're night to remember the Sabbath: and it was a Holy custom among our forefathers, when at the ringing to Prayer on the Eve before, the Husbandman would give over his labor in the field, and the Tradesman his work in the Shop, and go to Evening Prayer in the Church, to prepare their souls, that their minds might more chearfully attend Gods worship on the Sabbath day.

1 Cor. 7. 5.
Gen. 35. 2.
1 Theſſ. 4. 4.
1 Sam. 21. 5.
Exod. 19. 15.

2. To possess that night thy vessel in holiness and honour, that thou mayst present thy soul more purely in the sight of God the next morning.

3. To rise up early in the morning on the Sabbath day. Be careful therefore to rise sooner on this day, than on other days: by how much the service of God is to be preferred before all earthly businesses. For there is no Master to serve so good as God: and in the end, no work shall be better rewarded than his service.

4. When

4. When thou art up, consider with thy self, what an *impure* sinner thou art, and into what an holy place thou goest to appear, before the *most holy God*, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the *week past*; *confess* them unto God, and *earnestly* pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in *Christ*. Renew thy *vows* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray, that thou maist have *Grace* to hear the *Word of God* read and preached with *profit*: and that thou maist receive the holy *Sacrament* with *comfort* (if it be Communion-day) that God by his *Holy Spirit* would assist the Preacher to speak something that may *kill thy sin*, and *comfort thy soul*, which thou maist do in this or the like sort.

Col. 4. 3.

A Morning-Prayer for the Sabbath day.

O Lord most high, O God eternal, all whose works are glorious, and whose thoughts are very deep: there can be no better thing than to praise thy Name, and to declare thy loving kindness in the morning, on thy holy and blessed Sabbath day. For it is thy Will and Commandment, that we should sanctifie

Psal. 92. 1, 2, 3.

1 Chro. 29.
11, &c.

sanctifie this day in thy service and praise : and in the thankful remembrance, as of the creation of the world by the power of thy Word; so of the redemption of Mankind by the death of thy Son. Thine (O Lord) I confess, is greatness, and power, and glory, and victory, and praise : for all that is in heaven and earth is thine : Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength ; and in thine hand it is to make great, and to give grace unto all. Now therefore, O my God, I praise thy glorious Name, that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger and displeasure ; thou notwithstanding, of thy favour and goodness, (passing by my prophaveness and infirmities) hast vouchsafed to add this Sabbath again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious resurrection thy whole Church celebrateth this day) to pardon and forgive me all my sins and misdeeds Especially, O Lord, * cleanse my soul from those filthy sins, with the blood of thy most pure and undefiled Lamb, which taketh away the sins of the † world. And let thy Holy Spirit more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in newness of life, and holiness of conversation. And as of thy mercy, thou hast

* Here thou
maist confess
whatsoever
sin of the last
week, clogs
thy consci-
ence.

† Joh. 1. 29.

hast brought me to the beginning of this blessed day; so I do beseech thee, make it a day of *Reconciliation*, betwixt my *sinful soul*, and thy *divine Majesty*. Give me grace to make it a day of *Repentance* unto thee, that thy goodness may seal it to be a day of *pardon* unto me: and that I may remember, that the keeping holy of this day, is a Commandment which *thine own finger* hath written. That on this day, I might meditate on thy glorious works of our *Creation* and *Redemption*, and learn how to *know* and to *keep* all the rest of thy holy *Laws* and *Commandments*. And when anon, I shall with the rest of the holy *Assembly*, appear before thy presence in thy house, to offer unto thee our *Morning Sacrifice* of *praise* and *Prayer*; and to hear what thy *Spirit*, by the *preaching* of thy *Word*, shall speak unto thy servant: Oh let not my sins stand as a *Cloud*, to stop my *Prayers* from *ascending* unto thee; or to keep back thy grace from descending by thy *Word*, into my heart. I know, O Lord, and tremble to think, that *three parts* of the good seed falls upon bad ground. O let not my heart be like the *high-way*, which through hardness, and want of true understanding, receives not the seed, till the evil one cometh, and catcheth it away: nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soon as persecution ariseth for the *Gospels* sake; nor like the *thorny ground*, which by the

Matth. 13.

4, &c.

Luk. 8. 9, &c.

Col. 4. 3.

Acts 26. 18.

4 I Theff. 5.
13.

6 Heb. 13. 17.

6 I Cor. 11.
10.

Eph. 3. 10.

1 Pet. 1. 12.

the cares of this world, and the deceitfulness of riches, choaketh the Word which it heareth, and makes it altogether unfruitful: but that like unto the good ground, I may hear thy Word, with an honest and good heart, understand it, and keep it, and bring forth fruit with patience, in that measure that thy Wisdom shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the door of utterance, unto thy faithful servant, whom thou hast sent unto us to open our Eyes, that we may turn from darkness to light, and from the power of Satan unto God: that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth me with thy Mercies. And that I may have him in ^a singular love for his works sake; because he ^b watcheth for my soul, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence, as in thy presence, and in the sight of thy holy ^c Angels. Keep me from drowsiness and sleeping, and from all wandring thoughts, and worldly imaginations: sanctifie my Memory, that it may be apt to receive, and firm to remember those good and profitable doctrines, which shall be taught unto us out of thy Word. And that through the assistance of thy holy Spirit,

Spirit, I may put the same lessons in practice, for my *direction* in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which *godless* and *profane* persons spend in their own lusts and pleasures, I (as one of thy obedient Servants) may make my *chief delight* to consecrate to thy glory and honour, not doing mine own ways, nor seeking mine own will, nor speaking a vain word : but that ceasing from the works of sin, as well as from the works of mine ordinary calling, I may through thy blessing, feel in my heart the beginning of that *eternal Sabbath*, which in unspeakable joy and glory I shall celebrate with *Saints* and *Angels*, to thy praise and worship, in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jesus, in that form of Prayer which he hath taught me ;

Isaiah 58. 13.

Our Father which art in Heaven, &c.

Having thus in *private* prepared thine own soul, if thou hast the charge of a Family, call all thy *Houſhold* together, read a Chapter, and pray as in the week days : but remember so to dispatch these *private preparations* and duties, as that thou and thy family may be in the Church before the beginning of Prayers. Else your private exercises are rather an *hindrance* than a *preparation*. And as thou (and thy Houſhold) do go in all reverence

to

towards the Church, let every one meditate thus with himself.

Things to be meditated as thou goest to the Church.

Pfal. 100. 4.

1. **T**Hat thou art going to the Court of the Lord, and to speak with the great God by prayer; and to hear his Majesty speak unto thee by his Word: and to receive his blessing on thy soul, and thy honest labour, in the six days last past.

Pfal. 42. 1, 2.

2. Say with thy self by the way, *As the Hart brayeth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: when shall I come and appear before the presence of God? for a day in thy courts is better than a thousand other where. I had rather be a door-keeper in the House of my God, than to dwell in the Tabernacles of wickedness.*

Pfal. 84. 10.

Pfal. 5. 7.

Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship toward thine holy Temple.

Gen. 28. 16.

17.

1 Cor. 14. 25.

3. As thou enterest into the Church, say, *How fearful is this place! this is none other but the house of God, this is the gate of Heaven. Surely, the Lord is in this place: God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, O Lord, I have loved the habitation of thy house, and the place where thy Honour dwelleth: One thing therefore have I desired of thee, that I will require, even that I may dwell in thy house all the days of my life, to behold thy beauty, and*

Pfal. 26. 8.

J. 27. 4.

to visit thy Temple: Therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and hear me. Doubtless, kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the house of the Lord. And this is that preparation, or looking to our feet, whereto Solomon adviseth us, before we enter into the House of God.

Verse 6.

Psal. 23. 6.

Eccles. 5. 1.

The second sort of duties, which are to be performed at the time of the holy Assembly.

When Prayers begin, lay aside thine own private meditations; and let thine heart joyn with the Minister, and the whole Church, as being one body of Christ; and because that God is the God of order, he will have all things to be done in the Church with ^a one heart and accord: and the exercises of the Church are ^b common and publick. It is therefore an ignorant pride, for a man to think his own private prayers more effectual than the publick prayers of the whole Church. Solomon therefore adviseth a man not to be rash, to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies (for the avoiding of scandal, the continu-

1 Cor. 12. 12

^a Act. 2. 1. 46.

^b Chap. 4. 32.

Eccles. 5. 1.

Ezek. 46. 10.
Psal. 110. 3.

ance

† Cùm Romam veniò, jejuno Sabbato : cùm hic sum, non jejuno. Sic & te ad quam fortè Ecclesiam veneris, ejus morem serva; si cuiquam non vis esse scandalo, nec quendam tibi. Amb. consi. August. Epist. ad Januar.

^a Luk. 4. 20.

^b Luk. 19. 48.

ance of *Charity*, and in testimony of thine obedience) † conform thy self to the manner of the Church wherein thou livest.

Whilst the Preacher is expounding and applying the Word of the *Lord*, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandering thoughts: so ^a the *Eyes of all that were in the Synagogues*, are said to be fastened on Christ whilst he preached: and that ^b all the people hanged upon him when they heard him. Remember that thou art there as one of *Christs Disciples*, to learn the knowledge of *Salvation*, by the remission of sins, through the tender mercy of God, Luke 1. ver. 77.

Be not therefore in the *School of Christ*, like an idle boy in a *Grammar School*, that often heareth, but never learneth his lesson: and still goeth to School, but profiteth nothing. Thou hatest it in a child. Christ detesteth it in thee. To the end therefore, that thou maist the better profit by hearing, mark;

1. *The Coherence and Explication of the Text.*

2. *The chief Sum or Scope of the Holy Ghost in that Text.*

3. *The division or parts of the Text.*

4. *The doctrines; and in every doctrine the proofs, the reasons, and the uses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon: and therefore much wished to be put in pra-

practice of all faithful Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preacher's method be too *curious* or *confused*, then labour to remember,

1. *How many things he taught, which thou knewest not before: and be thankful.*

2. *What sins he reprov'd, whereof thy conscience tells thee that thou art guilty; and therefore must be amended.*

3. *What Vertues he exhorteth unto, which are not so perfect in thee, and therefore endeavour to practice them with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy *self*, rather by * *God* than by *Man*: and labour not so much to hear the words of the Preacher sounding in thine *ear*, as to feel the operation of the *Spirit* working in thy *heart*. Therefore it is said so often, † *Let him that hath an ear, hear what the Spirit speaks to the Church.* And, *Did not our hearts burn within us, whilst he opened unto us the Scriptures?* And thus to hear the Word, hath a blessing promised thereto. It is the acceptablest * *sacrificing* of our selves unto God. It is the * *surest* note of Christs Saints; the ^d *truest* mark of Christs sheep; the * *apparentest* sign of Gods Elect; the *very blood*, as it were, which uniteth us to be the * *spiritual* kindred, brethren and sisters of the Son of God. This is the best Art of Memory for a good hearer.

When the Sermon is ended, 1. Beware

N

thou

* Isa. 2. 3.

Act. 10. 33.

Gal. 4. 14.

1 Thes. 2. 13.

† Rev. 2. 7.

Luke 24. 32

4 Luk. 11. 28.

6 Rom 15. 16

c Deut. 33. 3

d John 10. 4.

e John 8. 47.

and 18. 37.

f Luke 1. 21.

Mark 3. 35.

Ezek. 46. 10.

Luke 10. 16.

Num. 6. 23,
(27.

thou depart not like the nine *lepers*, till that for thine *instruction* to saving health, thou hast returned thanks and praise to God by an *after-prayer*, and singing of a Psalm. And when the blessing is pronounced, *stand up* to receive *thy part* therein, and hear it, as if *Christ himself* (whose Minister he is) did pronounce the same unto thee; for in this case it is true; *He that beareth you, beareth me*: and the Sabbath day is *blessed*, because God hath appointed it to be the day, wherein by the Mouth of his Ministers, he will bless his people, which hear his word, and glorifie his Name. For tho the Sabbath day in it self be no more blessed than the other six days; yet (because the Lord hath appointed it to *holy uses* above others) it doth as far excel the other days of the week, as the *consecrated bread*, (which we receive at the *Lord's Table*) doth the *common bread* which we eat at our own *Table*.

2. If it be a Communion day, draw near to the Lord's Table in the *Wedding-Garment* of a faithful and penitent heart, to be partaker of so holy a *banquet*.

And when *Baptism* is to be administred, stay and behold it with all reverent attention, that so thou maist, First, shew thy reverence to Gods ordinance: Secondly, that thou maist the better consider thine own *ingrafting* into the visible body of *Christs Church*: and how thou performest the *vows* of thy new Covenant. Thirdly, that thou maist repay thy *debts* in praying

ing for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptism, by his blood and Spirit: Fourthly, that thou mayest assist the Church in praising God for grafting another member into his mystical body. Fifthly, That thou mayest prove whether the effects of Christs death killeth sin in thee, and whether thou be raised to newness of life, by the vertue of his Resurrection: and so to be humbled for thy wants, and to be thankful for his graces. Sixthly, to shew thy self to be a freeman of Christs Corporation: having a voice or consent in the admission of others into that Holy society.

3. If there be any Collection for the poor, freely without grudging bestow thine Alms, as God hath blessed thee with ability.

1 Cor. 16. 1.
2 Cor. 9. 5,
6, 7, &c.

And thus far of the duties to be performed in the Holy Assembly.

Now of the third sort of duties after the holy Assembly.

As thou returnest home, or when thou art entred into thy house, meditate a little while upon those things which thou hast heard. And as the clean beasts which chew the Cud, so must thou bring again to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turn all to a prayer, beseeching God to give such a blessing to

Lev. 11. 3.

Psal. 115. 11.

Mat. 13. 19.

Job 31. 17,
28.

Heb. 9. 22.

Deut. 15.
10, &c.
Matth. 25.
35, &c.

† If thou be a private man, either perform these holy duties by thy self, or joyn with some godly Family in the performance of them.

Act. 17. 11.
Heb. 5. 14.

those things which thou hast heard, that they may be a *direction* to thy life, and a *consolation* unto thy Soul. For till the Word be made thus our own, and as it were, close *hidden* in our hearts : we are in danger lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend and thankful manner before prescribed, remember according to thine ability, to have one or more *poor Christians*, whose hungry bowels may be refreshed with thy meat: imitating holy Job, who protested, *that he did never eat his morsels alone, without the good company of the poor and fatherless* ; That is the Commandment of Christ our Master, *Luke 14. 13.* Or at leastwise, send some part of thy Dinner to the poor, who lies sick in the back lane, without any food. For this will bring a blessing upon all thy works and labours ; and it will one day more rejoyce thy Soul, than it doth now refresh his Body, when Christ shall say unto thee, *O blessed child of God, I was an hungred, and thou gavest me meat, &c.* And for as much as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine own self.

When dinner is ended, and the Lord praised, call thy † Family together, & examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories or capacities

pacities are weaker : but rather help them, for their will and minds may be as good. Turn to the *proofs* which the Preacher attested, and rub those good things over their memories again. Then sing a *Psalm* or more. If time permit, thou maist teach and examine them in some part of the *Catechism* : conferring every point with the proofs of the holy Scripture. This will both *increase* our knowledge, and *sharpen* our memory : seeing by *experience* we find, that in every Trade they who are most *exercised*, are ever best *expert*. But in any wise, remember so to dispose all these private exercises, as that thou maist be with the *first* in the holy congregation at the *Evening Exercise* ; where behave thy self in the like devotion and reverence, as was prescribed for the holy Exercise of the Morning.

After *Evening Prayer*, and at thy Supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before or after Supper, if the season of the year and weather do serve,

1. Walk into the fields, and meditate upon the *Works of God* : for in every *Creature* thou maist read, as in an open *Book*, the *Wisdom, Power, Providence* and *Goodness* of Almighty God. And how that none is able to make ^d all these things in the variety of their *forms, virtues, beauties, life, motions and qualities*, but our most glorious God.

^a Deut. 6. 7.

^b Mat. 26. 30

Jam. 5. 13.

^c Heb. 6. 1.

Heb. 5. 14.

Psal. 92. 5.
and 19. 1, &c.
and 8. 1. 3, &c.
Rom. 1. 19,
20.

Præsentem
narrat quæli-
bet herba
Deum.

^d Isa. 40. 26

Psaln 8.

2. Consider how gracious he is, that made all these things to serve us.

3. Take occasion hereby to stir up both thy self and others, to admire and adore his *Power, Wisdom, and Goodness*: and to think what *ungrateful* wretches we are, if we will not (in all obedience) serve and honour him.

Mat. 25. 36.

James 5. 14.

&c.

4. If any *neighbour be sick*, or in any heaviness, go to *visit* him. If any be fallen at variance, help to reconcile them.

To conclude, *three sorts* of works may lawfully be done on the Sabbath day.

Mat. 12. 5.

Act 1. 12.

2 King. 4. 22.

Mat. 23. 17.

19.

Num. 10. 2, 3.

1 King. 19. 8.

1. Works of *Piety*, which either directly concern *the service of God*, tho they be performed by *bodily labour*: as under the Law, *the Priests* did labour in *killing and dressing of Sacrifices*, and burning them on the Altar. And Christians under *the Gospel*, when they travel far to the places of Gods worship; it is but a *Sabbath days journey*, like to that of the *Shunamite*, who travelled *from home*, to hear the Prophet on *the Sabbath day*, because she had no teaching near her own dwelling. And the Preacher, tho he laboureth in the *sweat of his brows*, to the *wearying* of his body, yet he doth but a *Sabbath days work*. For the *holy end* sanctifieth the *work*, as the *Temple* did the *Gold*, or the *Altar* the *Gift* thereon. Or else such *bodily labour*, whereby the people of God are assembled to his worship: as the sounding of *Trumpets* under the *Law*, or the ringing of *Bells* under the *Gospel*.

2. Works

2. Works of *Charity*, as to ^a save the life of a man, or ^b of a beast; to ^c fodder, water, and dress Cattel: to make honest ^d provision of meat and drink, to ^e refresh our selves, and to relieve the poor: to visit the sick, to make ^f collections for the poor, and such like.

3. Works of necessity, not feigned, but present and imminent, and such as could not be prevented before, nor can be deferred unto another day. As to resist the invasion of enemies, or the robberies of thieves, to quench the rage of fire; and for Physicians to stanch, or let blood; or to cure any other desperate disease; and for Midwives to help Women in labour: Mariners may do their labour; Soldiers being assailed, may fight; and * Posts may ride for the publick good, and such like. On these, or the like occasions, a man may lawfully work. Yea, and when they are called, they may upon any of these occasions, go out of the Church, and from the holy exercises of the Word and Sacraments: provided always, that they be humbled, that such occasions fall out upon that day and time; and that they take no Money for their pains on that day, but only for their stuff, as in the fear of God, and conscience of his Commandment.

When the time of Rest approacheth, retire thy self to some private place: and knowing, that in the state of Corruption no man living can sanctifie a Sabbath in that spiritual manner that he should; but

^a Mark 3. 4

^b Mat. 12. 11.

^c Luk. 13. 15.

^d Mat. 12. 1.

^e 1 Cor. 11.

22, 34.

^f 1 Cor. 16. 1.

* Nuncius
præceptis exci-
pitur a Sabba-
to. Jud. Com-
ment. sup.
Num. 13. 3.

that he commits many breaches thereof, in his *Thoughts, Words, and Deeds*; humbly crave pardon for thy *defects*, and reconcile thy self unto God, with this, or the like *Evening sacrifice*.

A Private Evening Prayer for the Lords day.

a Isa. 6. 1. 3.

b Gen. 18. 27.

c Heb. 12. 29.

d Job 21. 18.

e Psal. 51. 3.

f Zach. 3. 1, 2.

g 1 Cor. 21. 31.

2 Sam. 6. 22.

Luke 15. 21.

Psal. 106. 17.

2 Pet. 2. 4.

O Holy, a Holy, Holy Lord God of Sabbath, suffer me, who am but ^b dust and ashes, to speak unto thy most glorious Majesty. I know that thou art a ^c consuming fire; I acknowledge that I am but withered ^d stubble. My ^e sins are in thy sight, and Satan ^f stands at my right hand to accuse me for them; I come not to excuse, but to ^g judge my self worthy of all those judgments, which thy Justice might most justly inflict upon me a wretched creature, for my sins and transgressions. The Number of them is so great, the Nature of them is so grievous, that they make me seem vile in mine own eyes, how much more loathsome in thy sight? I confess they make me so far from being worthy to be called thy Son, that I am altogether unworthy to have the Name of thy meanest Servant. And if thou shouldest but recompence me according to my desert, the Earth (as weary of such a sinful burthen) should open her mouth, and swallow me up, like one of Dathan's Family, into the bottomless pit of Hell. For if thou didst not spare the natural branches, those Angels of glorious Excellency; but

but hurledst them down from the heavenly habitations, into the pains of hellish darkness, to be kept unto damnation, when they sinned but once against thy Majesty; and didst expel our first Parents out of Paradise, when they did but transgress one of thy laws: alas, what vengeance may I expect, who have not offended in one sin only, *heaping daily sin upon sin, without any true repentance, drinking iniquity as it were water,* ever pouring in, but never pouring out any filthiness: and have transgressed not one, but *all* thy holy laws and commandments! Yea, this present day, which thou hast straightly commanded me to keep holy, to thy praise and worship, I have not so religiously kept and observed, nor prepared my soul in that holiness and chastity of heart, as was fit to meet thy blessed Majesty in the holy assembly of the Saints. I have not attended to the preaching of thy Word, nor to the administration of thy Sacraments with that humility, reverence, and devotion that I should. For tho I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowsiness. And when I was awake, my mind was so distracted and carried away with vain and worldly thoughts, that my soul seemed to be absent, and out of the Church. I have not so duly (as I should) meditated with my self, nor conferred with my Family, upon those good instru-

Gen. 3. 23.

Rom. 2. 5.

Job 15. 16.

* Here confess whatsoever fault thou hast done that day by omission or commission, and then fetching from thy heart a deep sigh, say.

† Rom. 5, 20.

ctions which we have heard and received out of thy holy Word, by the publick Ministry. For default whereof, *Satan* hath stoln the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and sanctification under my government, as they should. Though I know where many of my poor brethren live in want and necessity, and some in pain, and comfortless; yet I have not remembered to relieve the one with my alms, nor the other with consolations: but I have feasted my self, and satisfied mine own lusts. I have spent the most part of the day in *idle talk, vain sports and exercises*: Yea, Lord, I have, &c. * And for all these my sins, my conscience cries *guilty*, thy *Law* condemns me, and I am in thy hand to receive *the sentence* and curse that is due to the wilful breach of so holy a Commandment. But what if I am by thy *Law* condemned? Yet, Lord, thy *Gospel* assures me, that thy mercy is above all thy works: that thy grace transcends thy *Law*; and thy goodness delighteth there to reign, where sins do most † abound. In the multitude therefore of thy *Mercies*, and for the *Merits* of *Jesus Christ* my Saviour, I beseech thee, O Lord (who despiseth not the sighings of a contrite heart, nor desirest the death of a penitent sinner) to pardon and

and forgive me all those my sins, and all the errors of this day, and of my whole life; and free my soul from that curse and judgment which is due unto me for them. Thou that didst justify the contrite *Publican* for Four Words of confession, and receivedst the *Prodigal Child* (when he had spent all the stock of thy grace) into favour upon his repentance: pardon my sins likewise, O Lord, and suffer me not to perish for my transgressions. O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans, Harlots, and Sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think so: for thou art the same God of mercy unto me, that thou wast unto them, and thy compassions never fail. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner: but exercise thy long-sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but only those *Bloody Wounds, bitter Death and Passion*, which thy blessed Son, my only Saviour, hath suffered for me. Him (in whom only thou art well pleased) I offer unto thee for all my sins, wherewith thou art displeased. Him my Mediator, the Request of whose Blood, speaking better things than that of

Luke 18. 13.

Mat. 21. 31.
32.

Heb. 12. 24

Abel,

Abel, thy mercy can never gain-say. Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy *Commandments* to keep them, thy Judgments to avoid them, and thy sweet Promises to rely upon them in time of misery and distress. And now, O Lord, I resign my self to thy most holy Will: O receive me into thy favour; and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy *Sabbaths* in this life; as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternal Sabbath of joys* and praise, to the honour of thy most glorious Name, in thy heavenly Kingdom, for evermore. *Amen.*

And then calling thy Family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that Night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all the labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publick.

Now followeth the extraordinary practice of Piety, whereby God is glorified in our lives.

THe extraordinary Practice of Piety consists either in fasting or feasting.

1. Of the Practice of Piety in Fasting.

There are divers kinds of fasting. First, a constrained Fast, as when men either have not food to eat, as in the ^a Famine of Samaria: or having food, cannot eat it for heaviness or sickness, as it befel them who were in the ^b Ship with St. Paul. This is rather Famine than Fasting.

Secondly, ^c A natural Fast, which we undertake Physically, for the health of our body.

Thirdly, ^d A civil Fast, which the Magistrate enjoyneth for the better maintenance of the Common-wealth, that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, ^e A miraculous Fast, as the forty days fast of Moses and Elias, the Types; and of Christ, the substance. This is rather to be admired than imitated.

Fifthly, ^f A daily Fast, when a man is careful to use the Creatures of God with such moderation, that he is not made heavier, but more ^g chearful, to serve God, and to do the duties of his calling. This is especially to be observed of Ministers and ^h Judges.

Sixthly, ⁱ A religious Fast, which a man volun-

Jejunium.

1. Coactum.

a 2 Kin. 6. 25.

b Acts 27. 33.

c 2. Physicum.

Nihil pericu-

losius habitu-

dine corporis

extremè bo-

nâ: detrahen-

da sunt ergo

per jejunium

redundantia,

nè natura suo

pondere fra-

cta succum-

bat. Basil.

hom. 1.

d 3. Politicum.

e 4. Miracu-

losum.

f 5. Quotidi-

anum.

g 1 Tim. 3. 3.

Tit. 2. 3.

h Prov. 31.

4. 5.

i 6. Religio-

sum.

2 Cor. 6. 4. 5.

voluntarily undertakes, to make his body and soul the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast only we are to treat. The *Religious Fast* is of Two sorts, either *private*, or *publick*.



1. Of a Private Fast.

THAT we may rightly perform a private Fast, Four things are to be observed: First, the *Author*: Secondly, the *Time* and *Occasion*: Thirdly, the *Manner*: Fourthly, the *Ends* of private Fasting.

1. Of the Author.

The first that ordained Fasting, was God himself in ^a *Paradise*: and it was the first Law that God made, in commanding Adam to abstain from eating the forbidden fruit. God would not pronounce nor write his ^b *Law* without fasting, and in his Law commands all his people to fast. So doth our ^c *Saviour* our Christ teach all his Disciples under the *New Testament* likewise. By religious fasting a man comes nearest the life of ^d *Angels*, and to do Gods will on Earth, as it is done in Heaven.

Yea, Nature seemeth to teach man this duty, in giving him a ^e *little mouth*, and a narrow throat; for Nature is content with a little, Grace with less. Neither doth Nature and Grace agree in any one act better than in this Exercise of Religious Fasting; for it strengtheneth the

Jejunium in Paradiso praescriptum est; reverere igitur jejunii canitiem. Basil. hom. c. de jejun.

^b Lev. 23.

^c Mat. 6. 17.

and 9. 15.

^d Qui jejunat, Angelorum ritu vivit, & dum paucifimis contentus est, similitudinem cum illis assequitur. Basil. hom.

de jejunii.

^e Natura os

parvum, &

guttur ar-

ctum homini dedit.

the memory, and cleareth the mind; illuminateth the understanding, and bridled the affections; mortifieth the flesh, and preserveth chastity; preventeth sickness, and continueth health; it delivereth from evils, and procureth all kind of blessings.

By breaking this Fast, the Serpent overthrew the first *a* Adam, so that he lost Paradise. But by keeping a Fast, the second Adam vanquished the Serpent, and restored us into Heaven. Fasting was she who covered Noah safe in the Ark, whom Intemperance uncovered, and left stark naked in the Vineyard. By fasting, Lot quenched the flame of Sodom, whom Drunkenness scorched with the fire of Incest. Religious Fasting and talking with God, made Moses's Face to shine before Men; when Idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It rapt Elias in an Angelical Coach to Heaven; when voluptuous Ahab was sent in a Bloody Chariot to Hell. It made Herod believe that John Baptist should live after death by a blessed Resurrection; when after an intemperate life, he could promise nothing to himself, but eternal death and destruction. O divine Ordinance of a divine Author.

2. Of the Time.

The *b* holy Scripture appoints no Time under the New Testament to fast; but leaves

a Quamdiu jejunavit Adam, in Paradiso fuit; comedit, & ejectus est. Hieron.

b Præceptum esse jejunium video, quibus autem non diebus oporteat jejunare, & quibus oporteat præcepto Domini vel Apostolorum non invenio definitum. Aug. ad Cassal. Epist. 86.

* Indifferen-
ter jejunan-
dum, ex arbi-
trio, non ex
imperio novæ
disciplinæ pro
temporibus,
& causis uni-
uscujusque.
Tert. adver.
Psychic. Mon-
tani hæreti-
cus primus e-
rat qui jejni-
orum leges
præscripsit.
Euf. Eccles.
Hist. lib. 5.
cap. 18. ex
Apollon.

^a Lev. 23. 32.
Josh. 7. 6.
^b Heft. 4. 16.

^c Lev. 23. 28,
36.
Joel 1. 14.
and 2. 15.
^d 2 Sam. 3. 35.
Ezra 10. 6.
Dan. 10. 3.
Esther 4. 16.
Acts 9. 9.

but leaves it unto Christians own free choice, Rom. 14. 3. 1 Cor. 7. 5. to fast as occasions shall be offered unto them, Mat. 9. 15. As when a man becomes an humble and earnest suiter unto God for the pardon of some gross sin committed; or for the * prevention of some sin, whereunto a man feels himself by Satan solicited: or to obtain some special blessing which he wants: or to avert some Judgment which a man fears, or is already fallen upon himself or others: Or, lastly, to subdue his flesh unto his spirit, that he may more chearfully pour forth his soul unto God by prayer. Upon these occasions a man may fast a ^a day, or ^b longer, as his occasion requires, and the constitution of his body, and other needful affairs will permit.

3. Of the manner of a private Fast.

The true manner of performing a private fast, consists partly in outward, partly in inward actions.

The outward actions are, to abstain, for the time that we fast: First, from all ^a worldly business and labour, making our fasting day, as it were, a Sabbath day, Lev. 23. 28. for worldly business will distract our minds from holy devotion. Secondly, from all manner of food, yea, from ^d bread and water, so far as health will permit: 1. That so we may acknowledge our own indignity, as being unwor-

unworthy both of *life*, and all the *means* for the maintenance thereof. 2. That by afflicting the body, the soul, which followeth the *constitution* thereof, may be the more *humbled*. 3. That so we may take a *godly* ^e *revenge* upon our selves, for abusing our liberty in the use of God's creatures. 4. That by the hunger of our Bodies, through want of these *earthly* things, our Souls may learn to hunger more eagerly after *spiritual* and *heavenly* food. 5. To put us in mind, that as we abstain from food which is *lawful*, so we should much more abstain from * *Sin*, which is altogether *unlawful*.

Thirdly, from good and costly ^f *Apparel*; that as the *abuse* of these puffs us up with pride; so the laying aside their *lawful* use may witness our *humility*. And to this end in ancient times they used (especially in publick Fasts) to put ^g on *Sackcloth*, or other *course Apparel*. The Equity hereof still remaineth; especially in *publick fasts*, at what time to come into the Assembly with *starched bands*, *crisped hair*, *brave apparel*, and decked with *flowers* or *perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure* of ^h *ordinary sleep*. That thou maist that way also *humble* thy body: and that thy soul may *watch* and *pray*, to be prepared for the coming of *Christ*. And if thou wilt break thy sleep early and late for *worldly* gain:

* 2 Cor. 7. 11.

* Quid prodest vacuare corpus ab es-
cia, & animum
replere pec-
catis? Aug.
de rem. Ser.
46.

^f Exod. 33.
5, 6.

^g Esth. 4. 1, 2.
Jon. 3. 5, 6.
Joel 1. 13.
Mat. 11. 21.

^h 2 Sam. 12.
16.

Joel 1. 13.
Esth. 4. 3.

4 I King. 21.
27.

* Si sola gula
peccavit sola
jejunet; &
sufficit: Si vero
peccaverunt
& membra
cætera, cur
non jejunent
& ipsa? Bern.
Serm. Qua-
drag. 3.

gain: how much more shouldst thou do it for the service of God? And if * *Ahab* (in imitation of the godly) did in his fast lie in sackcloth, to break his sleep by night; what shall we think of those who on a fasting day will yield themselves to sleep in the open Church?

Fifthly and lastly, from all outward pleasures of our senses. So that as it was not the * *throat* only that sinned, so must not the *throat* only be punished: and therefore we must endeavour to make our eyes (as at all times, so) especially on that day, to fast from beholding vanities; our ears from hearing Mirth or Musick, but such as may move to mourn; our nostrils from pleasant smells; our tongues from lying, dissembling, and slandering; yea, the use of the Marriage-bed must be omitted in a religious reverence of the Divine Majesty, that so nothing may hinder our true Humiliation, but that all may be signs that we are unfeignedly humbled. Thus much of the outward manner.

The inward manner of fasting consists in Two things, 1. Repentance. 2. Prayer.

Repentance hath Two Parts:

1. * Penitency for sins past.
2. ^b Amendment of life in time to come.

This Penitency consists in Three things: First, an inward insight of sin, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

1. Of

^a μεταμέ-
λεια.

^b μετάνοια.

1. Of the inward insight of sin, and sense of misery.

This *sense* and *insight* will be effected in thee: First, by considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God against whom it was done: and the *rather*, because thou didst such things against him since he became a *Father* unto thee, and bestowed so many sweet *blessings*, in bountiful manner upon thee. Thirdly, in considering the *curses* which God hath threatened for thy sin: how grievously God hath plagued *others* for the same fault, and how that *no means* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, that if God *loves thee*, he must *chasten* thee ere it be long, with some grievous *affliction*; unless thou dost *prevent* him by speedy and unfeigned repentance. Let these and the like considerations, so *prick thy heart* with sorrow, that *melting* for remorse within thee, it may be *dissolved* into a *fountain of tears*, trickling down thy mournful cheeks. This *mourning* is the beginning of *true fasting*, and therefore oft-times * put for *fasting*, the *first* and *principal* part for the *whole* action.

2. Of the bewailing of thine own estate.

^b *Bewailing or lamentation, is the pouring out*

* Mat. 9. 15.
Can the children mourn?
then shall they fast: And
Mark and Luke for
mourn, have fast. Exam-
ples, Psal. 6.
and 22. and
38. and 79.
and Jeremy's
Lament.
Joel 2. 12, 17
^b Jer. 31, 18,
19, 20.

c Gen. 21. 17.
d Pſal. 147. 9.
e Pſal. 104. 21.

out of the inward mourning of the heart, by the outward means of the voice, and tears of the eyes. With ſuch filial earneſtneſs and importunity in prayer, is our heavenly Father well pleaſed. Nay, when it is the fruit of his Spirit, and the effect of our faith, he cannot be diſpleaſed with it. For if he heard the moans which extremity wrung from ^c Iſmael and Hagar; and heareth the cry of the ^d young ravens, and roaring of ^e Lions, how much rather will he hear the mournful lamentations which his own children make unto him in their miſery?

3. Of the humble confeſſion of ſins.

: Sam. 7. 6.
Ezek. 9. 4.
Dan. 9.
Neh. 1.

Prov. 28. 13.
Pſal. 32. 5.
Pſal. 51. 4.

I Joh. 1. 7. 9.

In this action thou muſt deal plainly with God, and acknowledge all the ſins thou knoweſt, not only in general, but alſo in particular. This hath been the manner of all Gods children in their Faſts: firſt, becauſe that without Confeſſion thou haſt no promiſe of mercy or forgiveness of ſins. Secondly, that ſo thou mayeſt acknowledge God to be juſt, and thy ſelf unrighteous. Thirdly, that by the numbring of thy ſins, thy heart may be the more humbled and pulled down. Fourthly, that it may appear, that thou art truly penitent: for till God hath given thee grace to repent, thou wilt be more aſhamed to confeſs thy fault, than to commit thy ſin. The plainer thou dealeſt in this reſpect with God, the more graciouſly will God deal with thee: for if thou doſt acknowledge thy ſins, God

is faithful and just to forgive thee thy sins : and the blood of Jesus Christ his Son shall cleanse thee from all thy sins.

To help thee the better to perform these three parts of Penitency, thou maist diligently read such Chapters and Portions of the holy Scriptures, as do chiefly concern thy particular sins : that thou maist see Gods curse and judgments on others for the like sins, and be the more humbled thy self.

Thus far of the first part of Repentance, which is penitency.

The other part, which is Amendment of life, consists ; First, in devout Prayer : Secondly, in devout Actions.

This devout Prayer, which we make in time of Fasting, is either Deprecation of evil, or craving needful good things.

Deprecation of evil, is, when thou beseechest GOD for Christ the Mediators sake, to pardon unto thee those sins which thou hast confessed ; and to turn from thee those Judgments which are due unto thee for thy sins. And as Benbadad, because he heard, That the King of Israel was merciful, prostrated himself unto him with a rope about his neck ; so because thou knowest that the King of Heaven is merciful, cast down thy self in his presence, in all true signs of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles) and doubtless thou shalt find him most merciful.

Ἰησοῦς,
προσευχῆ.

1 Kin. 20.31.

Psal. 50. 15.

The

Phil. i. 6.

1 Tim. i. 5.

The *craving of needful good things*, is, First a fervent and faithful begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost*, so that sin may daily decay, and *righteousness* more and more increase in thee. Lastly, in desiring a supply of *faith, patience, chastity*, and all other graces which thou *wantest*: and an increase of those which God of his mercy hath bestowed upon thee already.

Thus far of Prayer in Fasting.

The *devout actions* in Fasting, are two. First, *Avoiding evil*. Secondly, *Doing good*.

1. Of avoiding Evil.

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food, &c.* and is the chief end of fasting, as the *† Ninevites* very well knew. A day of fast, and not fasting from sin, the Lord abhorreth. It is not the vacuity of the stomach, but the * *purity* of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the *† evil of Affliction*; thou must first turn away from thy self the *evil of transgression*. And without this fasting from evil, thy Fast savours more noysom to God, than thy *breath* doth to Man. This made God so often to reject the Fast of the * *Jews*, And as thou must endea-

† Joh. 3. 8, 10.

• Pulchrum est corporis jejunium.

cùm sit animus à vitiis jejunus. Hier. ad Celant.

Epist. 14.

† Jejunia à malis actibus, abstinere à malis sermonibus continere à cogitationibus pessimis. Cyril. in Lev. Chap. 10. & Isa. 58. 2, &c. Zach. 7. 5. Non possum ferre iniquitatem & interdictionem. Isa. 1. 13.

vour to avoid all sin; so especially *that sin* wherewith thou hast provoked God, either to *shake* his rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. For * what shall it profit a man by *abstinence* to humble his *body*, if his *mind* swell with *pride*? Or to forbear *Wine* and *strong drink*, and to be drunk with *wrath* and *malice*? Or to let no *flesh* go into the Belly, when *lies*, *slanders*, and *ribauldry* (which are worse than any meat) come out of the *mouth*! To abstain from * *meat*, and to do *mischief*, is the *Devils* fast, who doth evil, and is ever hungry.

2. Of doing good works.

The † good works which as a *Christian* thou must do every day, but especially on thy *Fasting* day, are either the *works of Piety* to God, or the *works of Charity* towards thy brethren.

1. The *works of Piety* to God, are the *practice* of all the former duties, in the *sincerity* of a good Conscience, and in the sight of God.

2. The *works of Charity* towards our Brethren are, * *forgiving wrongs*, *remitting debts* to the poor that are not well able to pay: but especially in *giving alms* to the poor, that want relief and sustenance. Else we shall * under pretence of

* Quid prodest tennari corpus abstinentiâ, si animus intumescit superbia? Vinum non bibere; & irâ inebriari? Carnibus non vesci, & de ore omni escâ sordidius egredi maledictum aut mendacium? Maximus Epist.

* Qui cibis abstinent, & mala agunt dæmones imitantur, quibus culpa adest, & cibus deest. Isid.

† Vis orationem tuam volare ad cælum? Fac illi duas allas, Jejunium & Eleemosynam

Aug. & Isa. 58. 6. &c. Zach. 7. 9, 10 * Qui jejunit ut parcat, non ad Dei gloriam jejunit, sed substantiæ suæ parcat. Chrysost. in Mat. 5. Acts 10. 30.

godliness,

^a Act 10. 30.

^{*} Non Deo sed sibi jejuna-
nat, qui quæ
ad tempus
subtrahit, non
in opibus
subtrahit, sed
ventri post-
modum offe-
renda custo-
dit. Greg. M.
Past. c. 44.

^b 2 Cor. 9. 6.

[†] Jejunium
tuum te casti-
gat, sed alte-
rum lætificat.
Aug. Ser. de
temp. 64.

^c Accipiat e-
suriens Chri-
stus quod je-
junans minus
accipit Chri-
stianus. Aug.
de temp. Ser.
157.

Beatus qui je-
junat ut alat
pauperem :
imitatur e-
nim Chri-
stum, qui a-
nimam suam
posuit pro
fratribus suis.
Cyril. in Lev.
lib. 10.

^a 1 Sa. 15. 22.

^b Heb. 11. 6.

Rom. 14. 23.

^c Splendida
peccata. Aug

*godliness, practice miserableness : like those, who will pinch their own bellies, to de-
fraud their labouring servants of their due
allowance. As therefore Christ joyned
Fasting, Prayer, and Alms together in Pre-
cept, so must thou joyn them together, like
^a Cornelius, in practice. And therefore be
sure to give at the least so much to the
poor, on thy Fasting day, as thou would-
est have spent in thine own dyet, if thou
hadst not fasted that day. And remem-
ber that he that ^b soweth plenteously, shall
reap plenteously ; and that this is a special
sowing day. Let thy Fasting so [†] afflict thee,
that it may refresh a poor Christian ; and
rejoyce that thou hast dined and supped in
another ; or rather, that thou hast ^c feast-
ed hungry Christ, in his poor Members.*

In giving Alms, observe Two things :
First, the Rules : Secondly, the Rewards.

1. Rules in giving of Alms, and doing
good works.

1. They must be done in obedience to
Gods Commandments : not because we
think it to be good, but because God
requireth us to do such and such a good
deed : for such a obedience of the worker
God preferreth before all sacrifices, and
the greatest works.

2. They must proceed from ^b faith, else
they cannot please God : nay, without faith
the most specious works are but ^c shining
sins, and Pharisees Alms.

3. Thou must not think by thy good
Works and Alms, to merit heaven : for in
vain

vain had the Son of God shed his Blood, if Heaven could have been purchased either for Money or Meat. Thou must therefore seek Heavens possession by the purchase of Christ's Blood, not by the merits of thine own works. For * eternal Life is the gift of God through Jesus Christ. Yet every true Christian that believes to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for necessary uses, which are four.

First, That ^a God may be glorified; Secondly, That thou maist shew thy self thankful for thy Redemption. Thirdly, That thou maist ^e make sure thine Election unto thy self. Fourthly, That thou maist ^a win others, by thy holy devotion, to think the better of thy Christian profession. And for these uses we are said to be ^a Gods workmanship, created in Christ Jesus unto good works, and that God hath ordained us to walk in them.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilful idleness and filthiness; but to the religious and honest poor, who are either sick, or so old that they cannot work; or such who work, but their work cannot competently maintain them: Seek out those in the back-lanes; and relieve them. But, if thou meetest one that asketh an Alms for Jesus sake, and knowest him not to be unworthy, deny him not; for it is better to give unto ten

O

Counterfeits.

* Rom. 6. ult.

d 1 Cor. 10.

31.

2 Cor. 8. 19.

Phil. 1. 11.

e Luk. 1. 74.

75.

f 2 Pet. 1. 10.

g Mat. 5. 16.

Isa. 61. 9.

h Eph. 2. 10.

Counterfeits, than to suffer Christ to go, in one poor Saint, unrelieved. Look not on the Person, but give thy Alms as unto Christ in the Party.

2. Of the Rewards of Almsdeeds and Good-works.

1. Dan. 4. 27.

1. Alms are a special means to move God in mercy to turn away his temporal judgments from us: when we by a true Faith (that sheweth it self by such fruits) do return unto him.

2. Luke 6. 35, 36.

3. 1 Cor. 1. 3. 4. Luk. 16. 1.

2. Merciful Alms-givers shall be the Children of the Highest, and be like God their Father, who is the Father of mercies. They shall be his Stewards to dispose his Goods; his Hands, to distribute his Alms: and if it be so great an honour to be the Kings Almoner, how much greater is it to be the God of Heavens Alms-giver?

5. Rev. 14. 13.

6. Luk. 16. 22.

7. Psal. 91. 11.

8. Heb. 1. 14.

9. 1 Tim. 6. 19.

3. When all this World shall forsake us, then only good Works and good Angels shall accompany us, the one to receive their reward, the other to deliver their charge.

10. Mar. 25.

4. Liberality in Alms-deeds is our surest foundation, that we shall obtain in eternal life a liberal reward, through the Mercy and Merits of Christ.

11. Prov. 19.

12.

Lastly, By Alms-deeds we feed and relieve Christ in his Members; and Christ at the last day will acknowledge our love, and reward us in his mercy: and then it shall appear, that what we gave to the poor, was not lost, but lent unto the Lord.

What

What greater motives can a Christian wish, to excite him to be a liberal Alms-giver? Thus far of the *Manner of Fasting*. Now follow the *Ends*.

3. Of the *Ends of Fasting*.

The true *Ends of Fasting* are not to merit God's favour, or eternal life (for that we have only of the gift of God through Christ) nor to place religion in bodily abstinence (for fasting in it self is not the worship of God, but an help to further us the better to worship God); But the true *Ends of fasting* are Three:

First, to subdue our ^r flesh to the Spirit: but not so to ^r weaken our bodies, as that we are made unfit to do the necessary duties of our calling. A good man (saith Solomon) is merciful to his beast, Prov. 12. verse 10. much more to his own body.

Secondly, That we may more devoutly contemplate Gods holy Will, and fervently ^a pour forth our souls unto him by prayer: for as there are some kind of Devils, so there are also some kind of Sins, which cannot be subdued but by fasting, joyned unto Prayer, Mat. 17. 22.

Thirdly, That by our ^a serious humiliati-on, and judging of our selves, we may escape the judgment of the Lord; not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remove his judgments from us, when we by Fasting do unfeignedly humble our selves before him. And indeed no

1 Esd. 8. 2.

1 Tim. 5. 23.

Jejunium o-

rationem ro-

borat, oratio

sanctificat Je-

junium. Bern.

Ser. de Jejun.

* Joel 2. 17.

Luk. 2. 37.

1 Cor. 7. 5.

* Joel 2. 18,

19.

1 Cor. 12.

y 1 Sam. 1. 7.
 z 2 Chr. 20.
 a Neh. 1.
 b Dan. 9.
 c Esd. 8. 23.
 d Esth. 9.
 e 1 Sam. 7. 6.
 f Jonah 3.
 g 2 Chr. 12.
 h 5, 7, &c.
 i 1 King. 21.
 j 2 Chr. 32.
 k 2 Chron.
 33. 18, 19.

Child of God ever *conscionably* used this holy exercise, but in the end he obtained his request at the hand of God: both in receiving graces which he wanted, as appears in the examples of ^a *Hannah*, ^b *Jehosaphat*, ^c *Nebemiah*, ^d *Daniel*, ^e *Esdra*s, ^f *Esther*; as also in turning away judgments threatned, or *fallen* upon him, as may be seen in the examples of the ^g *Israelites*, the ^h *Ninevites*, ⁱ *Rehoboam*, ^j *Ahab*, ^k *Ezekiah*, ^l *Manassis*. He who gave his dear Son from Heaven to the death, to ransom us when we were his enemies, thinks *nothing* too dear on Earth to bestow upon us, when we humble ourselves, being made his reconciled *Friends* and *Children*.

Thus far of the private Fast.

2. Of the publick Fast.

a Jon. 3. 7.
 b 2 Chr. 20. 3.
 c Ezra 8. 21.

b 1 Sam. 7.
 5, 6.
 Joel 2. 15.
 2 Chron. 20.
 Jonah 3. 5.
 Esth. 4. 16.
 c Exod. 19.
 d Esdras 8.
 Act. 1. 13, 14.

A *Publick Fast* is, when by the ^a authority of the *Magistrate*, either the *whole Church* within his *Dominion*, or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the forementioned duties of *Humiliation*: either for the removing of some publick ^b calamity threatned, or already inflicted upon them, as the *sword*, *invasion*, *famine*, *pestilence*, or other fearful sickness: or else for the obtaining of some *publick blessing*, for the good of the ^c Church, as to crave the assistance of his holy Spirit, in the election and ordination of fit and able *Pastors*, &c.
 or,

or, for the tryal of truth, and execution of Justice, in matters of difficulty and great importance, &c.

When any evil is to be removed, the *Pastors* are to lay open unto the people, by the evidence of *God's Word*, the sins which were the special causes of that calamity: call upon them to repent, and publish unto them the mercies of God in *Christ* upon their Repentance. The people must hear the voice of *Gods Messengers* with hearty sorrow for their sins; earnestly beg pardon in *Christ*, and promise unfeigned amendment of their life. When any blessing is to be obtained, the *Pastors* must lay open to the people the necessity of that blessing, and the goodness of God who giveth such graces for the good of men. The people must devoutly pray unto God for bestowing of that grace, and that he would bless his own means to his own glory, and the good of his Church. And when the holy Exercise is done, let every *Christian* have a special care, according to his ability, to remember the poor. And whosoever (when just occasion is offered,) useth not this holy exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true Christianity.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

Of the Practice of Piety in Holy Feasting.

HOLY Feasting is a solemn Thanksgiving, (appointed by Authority)

d Joel 1. 14
Nehem. 8.

e Isa. 58. 7, 10
2 Cor. 9. 7.
Gal. 2. 10.

Exod. 12. 15.

Esth. 9. 19. 21.

to be rendred unto God on some special day, for some extraordinary blessings or deliverances received. Such among the Jews was the *Feast of the Passover*, to remember to praise God for their deliverance out of *Egypt's* bondage: or the *Feast of Purim*, to give thanks for their deliverance from *Haman's* conspiracy. Such amongst us are the fifth of *August*, to praise God for delivering our *Gracious King* from the bloody conspiracy of the traiterous *Gowries*. And the fifth of *November*, to praise God for the deliverance of the *King and the whole State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publick rehearsal of those special benefits, by spiritual *Psalms and dances*, by mutual feasting, and sending presents every man to his Neighbour, and by giving gifts to the poor.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man; and that the *Lord's Supper* is left by our Redeemer, as the chiefest memorial of our Redemption: every Christian should account this holy Supper, his chiefest and joyfullest Feast in this world. And seeing that as it ministereth to worthy partakers, the greatest assurance which they have of their salvation; so it pulleth temporal judgments on the Bodies, and (without repentance) eternal damnation on the Souls of them who receive it unworthily: Let us see how a Chri-

a Christian may best fit himself to be a due partaker of so holy a feast; and to be a worthy Guest at so sacred a Supper. *Meditations concerning the due manner of practising Piety, in receiving the Holy Supper of the Lord.*

THough no man living is of himself worthy to be a Guest at so holy a Banquet; yet it pleaseth God of his grace to accept him for a worthy receiver, who endeavoureth to receive that holy mystery with that competent measure of reverence that he hath prescribed in his Word.

2 Theff. 2:11
Col. 1. 12.
Luk. 20. 35.
Apoc. 3. 4.

He that would receive this holy Sacrament with due reverence, must conscionably perform three sorts of duties. First, those which are to be done before he receiveth. Secondly, those that are to be done in the receiving. Thirdly, those that are to be done after that he hath received the Sacrament. The first is called *Preparation*, the second *Meditation*, the third *Action or Practice*. *Of Preparation.*

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy Communion, may evidently appear by five Reasons.

First, Because it is Gods Commandment. For if he commanded under the pain of death, that none uncircumcised should eat the Paschal Lamb; nor any circumcised under four days preparation: how much greater preparation doth he require

Exod. 12. 48.

require of him, that comes to receive the Sacrament of his Body and Blood, which as it *succeedeth*, so doth it exceed by many degrees the Sacrament of the *Passover*.

Joh. 13. 5.

Secondly, Because the *Example of Christ* teacheth us so much; for he *washed* his Disciples Feet before he admitted them to eat of this Supper, signifying how thou shouldst lay aside all *unpurity of heart*, and *uncleanness of life*, and be furnished with *humility and charity*, before thou presumest to taste of this holy Supper.

1 Cor. 11. 28.

Thirdly, Because it is the counsel of the Holy Ghost; Let every man examine himself, and so let him eat, &c. And if a man when he is to eat with an earthly Prince, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudeness; how much more oughtest thou to prepare thy soul, that thou mayest behave thy self with all fear and reverence, when thou art to feast at the holy Table of the Prince of Princes?

Prov. 23. 1, 2.

Fourthly, Because it hath been ever the practice of all GOD'S Saints, to use holy preparation before they would meddle with Divine Mysteries. David would not go near to Gods Altar, till he had first washed his hands in *innocency*; much less shouldst thou, without due preparation, approach to the Lords Table. Abimelech would not give nor David and his Men would not eat the

Ps. 26. 6.

Sam. 21. 4.

the *Shew bread*, but on condition that their *Vessels were holy*: How much let should'st thou presume to eat the *Lord's Bread*, or rather the *Bread which is the Lord*, unless the Vessel of thy heart be first cleansed by repentance? And if the Lord required *Joshua* (as he had done *Moses* before) to put off his shoes, in reverence of his Holiness, who was present in that place, where he appeared with his sword in his hand for the destruction of his Enemies: how much rather should'st thou put off all the affections of thy earthly conversation, when thou comest near that place, where *CHRIST* appeareth to the Eye of thy Faith, with *Wounds in his hands and side*, for the Redemption of his Friends? And for this cause it is said, *That the Lamb's Wife hath made her self ready for the marriage*. Prepare therefore thy self; if thou wilt in this life be betrothed unto *Christ* by *Sacramental Grace*, or in Heaven married unto him by *eternal Glory*.

Exod. 3. 5.
Josh. 5. 15.

Rev. 19. 7.

Fifthly, Because that God hath ever smitten with fearful Judgments, those who have presumed to use his holy Ordinances without due fear and preparation. God set a *flaming Sword* in a *Cherubims band* to smite our first Parents, being defiled with sin, if they should attempt to go into Paradise, to eat the *Sacrament of the Tree of life*. Fear thou therefore to be smitten with

Gen. 3. 24.

a 1 Sam. 6. 19.

b 1 Chr. 13.

9, &c.

c 2 Chron.

26. 19.

i Cor. 11. 28.

Verse 30.

Verse 29.

the Sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart, to eat the Sacrament of the Lord of Life. God smote fifty thousand of the *a* Bethshemites for looking irreverently into his Ark, and kill'd *b* Uzza with sudden death, for but rashly touching of the Ark, and smote *c* Uzziah with a Leprosie for meddling with the Priests Office, which pertained not unto him. The fear of such a stroak made Ezekiah so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should, to eat the Passover and it is said, that the Lord heard Ezekiah, and healed the people: Intimating, that had it not been for Ezekiah's Prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the Marriage-Feast without his Wedding-garment, or examining of himself, was examined of another: and thereupon bound hand and foot, and cast into utter darkness, Mat. 22. 12. And S. Paul tells the Corinthians, that for want of this preparation in examining and judging themselves, before they did eat the Lord's Supper, God had sent that fearful sickness among them, whereof some were then sick, others weak, and many fallen asleep; that is, taken away by temporal death. Insomuch that the Apostle saith, that every unworthy receiver eats his own judgment, temporal; if he repents; eternal, if he repents not: and that in so hair-nous

hous a measure; as if he were guilty of the very Body and Blood of the Lord, whereof this Sacrament is a holy sign and seal. And Princes punish the Indignity offered to their Great Seal, in as deep a measure, as that which is done to their own Persons, whom it representeth. And how hainous the guiltiness of Christ's Blood is, may appear by the misery of the Jews, ever since they wished his Blood to be on them and their children. But then thou wilt say, It were safer to abstain from coming at all to the holy Communion: Not so, for God hath threatened to punish the wilful neglect of his Sacraments with eternal damnation both of Body and Soul. And it is the Commandment of Christ; Take, eat, do this in remembrance of me: And he will have his Commandment, under the penalty of his Curse, obeyed. And seeing that this Sacrament was the greatest Token of Christ's love, which he left at his end to his friends whom he loved to the end, therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his love and blood-shedding: than which no sin in Gods account can seem more hainous. Nothing hinders why thou maist not come freely to the Lords Table, but because thou hadst rather want the love of God, than leave thy filthy sins. Oh come, but come a Guest prepared for the Lords Table; seeing they are blessed, who are called to

Verse 27.

Mat. 27. 35.

4 Num. 9. 13.

Heb. 2. 9.

Mat. 26. 26.

1 Cor. 11. 24.

Joh. 13. 1.

Heb. 10. 29.

Rev. 19. 9.

the

Efficacia Eu-
charistiae non
equaliter se
habet quoad
omnes fideles.
sed pro ratio-
ne fidei com-
municanti-
um Origen.

the Lambs Supper. O come, but come prepared; because the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the serious consideration of three things: First, of the *worthiness* of the Sacrament, which is termed, to *discern the Lords Body*. Secondly, of *thine own unworthiness*, which is to *judge thy self*. Thirdly, of the *means*, whereby thou maist become a *worthy Receiver*, called *Communication of the Lords Body*.

I. Of the *worthiness* of the Sacrament.

THE *worthiness* of this Sacrament is considered three ways: First, by the *Majesty* of the *Author* ordaining. Secondly, by the *preciousness* of the *Parts* whereof it consisteth. Thirdly, by the *excellency* of the *Ends* for which it was ordained.

1. Of the *Author* of the Sacrament.

The *Author* was not any *Saint* or *Angel*, but our *Lord Jesus*, the eternal *Son of God*. For it pertaineth to *Christ only*, under the *New Testament*, to institute a Sacrament, because he only can *promise* and *perform* the *grace* that it *signifieth*. And we are charged to *hear no voice but his* in his *Church*. How *saered* should we esteem the *Ordinance* that proceedeth from so *Divine an Author*.

Mat. 17. 5.

2. Of the Parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the *earthly signs* signifying. Secondly, the *Divine Word* sanctifying. Thirdly, the *Heavenly Graces* signified.

First, the *earthly signs* are a *Bread and Wine*, in number two, but one in use.

Secondly, the *Divine Word*, is the Word of *Christ's Institution*; pronounced with *prayers and blessings* by a *lawful Minister*. The *Bread and Wine* without the *Word* are nothing, but as they were before: but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*; and God is present with his own ordinance, and ready to perform whatsoever he doth promise. The *Divine Words* of blessing do not change or annihilate the ** substance* of the *Bread and Wine*; (for if their substance did not remain, it could be no Sacrament;) but it changeth them in use and in name: For, that which was before but *common Bread and Wine* to nourish mens *Bodies*; is after the *blessing* destinated to an holy use, for the *feeding* of the *Souls* of Christians. And where before they were called but *Bread and Wine*; they are now called by the name of those *holy things* which they signify, *The Body and Blood of Christ*; the better to draw our *minds* from those *outward Elements* to the *Heavenly Graces*, which by the *sight* of our *bodies* they represent to the *spiritual eyes* of our *Faith*. Neither did Christ

1 Cor. II.
23. &c.
Prov. 9. 3.
1 Heb. 5. 4.
Num. 16. 40.
1 Cor. 10. 16.
Eucharistia
Sacramen-
tum non de
aliorum ma-
nu quam
presidentiu-
um sumimus.
Tert. l. de
Coron. c. 3.
* Qui est a
terra panis
percipiens
vocationem
Domini, non
jam commu-
nis panis est,
sed Eucharis-
tia ex, dua-
bus rebus
constans, ter-
rena & coe-
lestia. Iren.
lib. 4. cap. 34.
Per Sacra-
mentum cor-
poris & san-
guinis Domi-
ni divine effi-
cimur con-
sortes naturae
& tamen esse
non definit
substantia vel
natura panis
& vini Gela-
sius contra
Euryc.

Christus visi-
bilia symbo-
la, corporis
& sanguinis
appellatione
honoravit,
non naturam
mutans, sed
gratiam na-
turæ adjici-
ens. Theo-
doret. Dial. 1.

1 Cor. 10.
16.

1 Cor. 11.
26.

Act. 3. 21.
Act. 1. 17.
Mat. 24.
17, 28.

Christ direct these words, *This is my body*, *This is my blood*, to the Bread and Wine; but to his Disciples, as appears by the words going before, *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a Sacramental Metonymie. And Mark notes plainly, that the words *This is my Blood*, &c. were not pronounced by our Saviour, till after that all his Disciples had drunk of the Cup, Mark 14. 23. 24. And afterwards, in respect of the natural substance thereof, he calls that the *fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed his *Blood*, verse 25. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat not simply his Body, but his Body as it was then broken, and his Blood shed. Which S. Paul expounds to be but the *Communion of Christ's Body*, and the *Communion of his Blood*; that is, an effectual Pledge that we are *Partakers of Christ*, and of *all the Merits of his Body and Blood*. And by the frequent use of this Communion, Paul will have us to *make a shew of the Lord's death till he come* from Heaven, and till we, as *Eagles*, shall be caught up into the air, to meet him who is the blessed Carcase and Life of our Souls.

Thirdly, The spiritual Graces are likewise two; the *Body of Christ*, as it was with

with the feeling of Gods anger due to us, crucified: and his blood, as it was (in the like sort) shed for the remission of their sins. They are also in number two, but in use one, viz. whole Christ; with all his benefits offered to all, and given indeed to the faithful. These are the Three integral parts of this blessed Sacrament, the Sign, the Word, and the Grace. The Sign without the Word, or the Word without the Sign, can do nothing, and both conjoynd are unprofitable without the Grace signified: but all Three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the outward Sign without the spiritual Grace, as Judas, who (as Austin saith) received [†] the bread of the Lord, but not the bread which was the Lord. Some receive the spiritual grace without the outward sign, as the Saint-Thief on the Cross; and innumerable of the faithful, who dying desire it, but cannot receive it through some external impediments: but the worthy Receivers to their comfort receive both in the Lords Supper.

Christ chose Bread and Wine (rather than any other Elements) to be the outward signs in this blessed Sacrament: first, because they are easiest for all sorts to attain unto: Secondly, to teach us, that as man's temporal life is chiefly nourished by [†] bread, and cherished by wine; so are our souls by his body and blood sustained and quickned unto eternal life. Christ appointed

* Panem Domini, non panem Dominum. Aug.

† David calls bread the strength of mans heart. Psal. 104. 15. Esay, the stay of Bread. cap. 3. 1. Ezekiel, the staff of Bread, cap. 4. 16. Homer. Μῦελος δὲ σπῆρ.

pointed Wine with the Bread to be the outward Signs in this Sacrament, to teach us : first, that as the perfect nourishment of mans body consists both of meat and drink : so Christ is unto our souls not in part, but in perfection, both salvation and nourishment. Secondly, that by seeing the Sacramental Wine apart from the Bread, we should remember how all his precious blood was spilt out of his blessed body for the remission of our sins. The outward signs the Pastor gives in the Church, and thou dost eat with the mouth of thy body : the spiritual grace Christ reacheth from Heaven, and thou must eat it with the mouth of thy Faith.

3. Of the Ends for which this holy Sacrament was ordained.

The excellent and admirable Ends or Fruits, for which this blessed Sacrament was ordained, are seven.

Of the first end of the Lords Supper.

a Mat. 26. 26.

* Luk. 22. 19.

* 1 Cor. 11. 26.

* Gal. 3. 1.

1. To keep Christians in a continual remembrance of that propitiatory sacrifice, which Christ once for all, offered by his death upon the Cross, to reconcile us unto God. * Do this (saith Christ) in remembrance of me. And (saith the Apostle) * As oft as ye shall eat this bread and drink this cup, ye do shew the Lords death till he come. And he saith, that (by this Sacrament, and the Preaching of the Word) c Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them : for the whole action re-
presenteth

presenteth *Christs death*; the breaking of the bread blessed, the crucifying of his blessed body: and the pouring forth of the sanctified wine, the shedding of his holy blood. Christ was once in himself * really offered: but as oft as the Sacrament is celebrated; so oft is he *spiritually* offered by the faithful.

Hence the Lords Supper is called a *propitiatory Sacrifice*, not properly or really, but † figuratively, because it is a memorial of that propitiatory Sacrifice, which Christ offered upon the Cross. And to distinguish it from that real Sacrifice, the Fathers call it the *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this action, offereth unto God the Sacrifice of praise and thanksgiving for her Redemption; effected by the true and only expiatory Sacrifice of Christ upon the Cross. If the sight of *Moabs King*, sacrificing on his walls his own son, to move his Gods to rescue him, 2 King. 3. 27. moved the assailing Kings to such pity, that they ceased the assault, and raised their siege: how should the spiritual sight of God the Father, ^b sacrificing on the Cross his only begotten Son, to save thy soul, move thee to love God thy Redemer, and to leave sin,

* Heb. 9. 26 and 10. 12. Quotidie nobis Christus crucifigitur. Aug. in Psal. 95.

† Metonymicus.

‡ Incruentum sacrificium.

If it be unbloody, because it is void of blood; then it is not Christs natural body: If because it is offered without shedding of blood, then it is not available for the remission of sins, Heb. 9. 21. Christo cum Patre & Spiritu sancto sacrificium panis & vini in fine cessat. Aug.

de & charitate sancta Ecclesia Catholica offerre non desit. ad Pet. diac. cap. 19. ^b Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Domini corporis in cruce immolatio ejusque sanguinis de latere effusio designatur? Can. dist. 2. de consec. cum frangitur. 37.

that

that could not in justice be expiated by any meaner ransom?

Of the second end of the Lords Supper.

2. To confirm our Faith: for God by this Sacrament doth signify and seal unto us from Heaven; that according to the promise and new covenant which he hath made in Christ, he will truly receive into his grace and mercy all penitent believers, who duly receive this holy Sacrament; and that for the merits of the death and passion of Christ, he will as verily forgive them all their sins, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, * *The seal of the new Covenant and remission of sins.* In our greatest doubts we may therefore, receiving this Sacrament, undoubtedly say with Samson's Mother, * *If the Lord would kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these things, nor would at this time have told us such things as these.*

Of the third end of the Lords Supper.

3. To be a pledge and symbol of the most near and effectual Communion which Christians have with Christ. † *The Cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* that is, a most effectual sign and pledge of our Communion with Christ? This union is called * *abiding in us*, * *joyning to the Lord*, * *dwelling in*

* Rom. 4.11.

Mat. 26. 28.

1 Cor. 11. 25.

* Judg. 13. 23.

† 1 Cor. 10.

16.

6 Joh. 14. 16.

23.

6 1 Cor. 6. 17.

καὶ ὁμοῦ.

d Eph. 3. 17.

καὶ ὁμοῦ.

our

our hearts: and set forth in the holy Scriptures by divers Similies. 1. Of the † *Vine and branches*. 2. Of the * *head and body*. 3. Of the a *foundation and building*. 4. Of one b *Loaf*, conſected of many *Grains*. 5. Of the c *matrimonial union* twixt Man and Wife, and ſuch like. And it is threefold betwixt Chriſt and Chriſtians. The firſt is *natural*, betwixt our *Humane Nature*, and *Chriſts Divine Nature*, in the Perſon of the Word: The ſecond is *mystical*, betwixt our perſons *absent* from the Lord, and the Perſon of *Chriſt, God and Man*, into one *mystical body*. The third is *celestial*, betwixt our Perſons *preſent* with the Lord, and the Perſon of Chriſt in a *body glorified*. Theſe three conjunctions depend each upon other. For, had not our Nature been firſt *Hypſtatically* united to the Nature of God in the *ſecond Perſon*, we could never have been united to Chriſt in a *Mystical Body*. And if we be not in *this life* (though *absent*) united to Chriſt by a *Mystical Union*, we ſhall never have Communion of *glory* with him in his *heavenly Preſence*. The *Mystical Union* (chiefly here meant) is wrought betwixt Chriſt and us by the *Spirit* of Chriſt apprehending us: and by our *faith* (ſtirred up by the ſame *Spirit*) apprehending Chriſt again. Both which St. Paul doth moſt lively expreſs: *I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus*. How can he

† Joh. 15. 5.
Eph. 3. 16.
συζωμεν.
* Eph. 5. 23.
Col. 1. 18.
Rom. 12. 4, 5.
a Eph. 2. 19, 20.
b 1 Cor. 10. 17.
c Eph. 5. 31, 32.
Rev. 21. 2.

Phil. 3. 12.

he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his *mind*, who doth most feel it in his *heart*. But of all other times, this Union is best felt, and most confirmed, when we duly receive the *Lords Supper*. For then we shall sensibly feel our hearts knit unto Christ, and *the desires of our souls* drawn by *faith* and the *Holy Ghost*, as by *the cords of love*, nearer and nearer to his holiness.

From *this Communion with Christ*, there follow to the faithful many unspeakable benefits.

As first, Christ took by imputation all their ^a sins and guiltiness upon him, to satisfy *Gods Justice* for them; and he freely gives, by *imputation*, unto us all his ^b righteousness in this life, and all his right unto eternal life when this is ended: and counteth all the *good or ill* that is done unto us, as done unto his *own person*.

Secondly, There floweth from *Christ's Nature* into *our Nature*, united to him, the *lively spirit* and *breath of grace*, which ^d reneweth us to a spiritual life: and so sanctifieth our *minds*, *wills*, and *affections*, that we daily grow more and more ^e conformable to the *Image of Christ*.

Thirdly, He bestoweth upon them all *saving* ^f *graces*, necessary to attain eternal life, as the *sense of Gods love*, the *assurance of our election*, with *regeneration*, *justification*, and *grace to do good works*: till we come

^a Rom. 4. 25.

^b Phil. 3. 9.

^c Mat. 25. 35.

Acts 9. 4.

Mat. 15. 45.

Zach. 2. 18.

^d Eph. 4. 23, 24.

^e Rom. 8. 29.

2 Cor. 3. 18.

^f Joh. 15. 5.

Joh. 1. 16.

2 Cor. 8. 1,

4, 6, 7, 19.

come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christ's holy body, and to beware of all *uncleanness* and *filthiness*: knowing that they live in Christ, or rather, that Christ *liveth in them*. From this Union with Christ (sealed unto us by the *Lords Supper*) St. Paul draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10. 16. and *Adultery*, 1 Cor. 16. 15, 16.

Lastly, From the former Communion 'twixt Christ and Christians, there flows another *Communion 'twixt Christians among themselves*. Which is also lively represented by the Sacrament of the *Lords Supper*: in that the whole Church being *many*, do all communicate of *one bread*, in that holy action, *We being many, are one bread and one body*; for *we are all partakers of that one bread*: that as the bread which we eat in the Sacrament, is but *one*, tho it be confected of *many grains*; so *all the faithful*, tho they be *many*, yet are they but *one mystical body*, under *one head*, which is Christ. Our Saviour prayed *five times* in that Prayer which he made after his last Supper, that his Disciples might be *one*: to teach us at *once*, how much this *Unity* pleaseth him. This *Union* betwixt the faithful, is so *ample*, that no distance of place can part it; so *strong*, that death cannot dissolve it; so *durable*, that time cannot wear it out;

1 Cor. 10. 17

Joh. 17. 11.
21, 22, 23, 26

† I Cor. 12.
13.

* Eph. 4. 5.

* Rom. 5. 5.

* Tit. 3. 5.

Eph. 4. 5.

* I Cor. 10.
17.

I Cor. 11. 33.

d Col. 1. 18.

* Verse 22.

f Act. 4. 32.

so effectual, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of souls is termed, the Communion of Saints, which Christ effecteth by six special means. First, by governing them all by one and the same holy Spirit. Secondly, by enduing them all with one and the same Faith. Thirdly, by shedding abroad his own love into all their hearts. Fourthly, by regenerating them all by one and the same Baptism. Fifthly, by nourishing them all with one and the same spiritual food. Sixthly, by being one quickning Head of that one body of his Church, which he reconciled to God in the body of his flesh. Hence it was, that the multitude of believers in the Primitive Church, were of one heart and of one soul, in truth, affection, and compassion. And this should teach Christians to love one another; seeing they are all members of the same holy and mystical Body, whereof Christ is Head. And therefore they should have all a Christian sympathy, and fellow-feeling, to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity: and mutually to relieve one anothers wants.

Of the fourth end of the Lords Supper.

4. To feed the souls of the faithful, in the assured hope of life everlasting. For this Sacrament, is a sign and pledge unto as many as shall receive the same according to Christs Institution; that he will according

according to his promise, by the vertue of his crucified body and blood, as verily feed our souls to life eternal, as our bodies are by Bread and Wine nourished to this temporal life. And to this end Christ in the action of the Sacrament ** really giveth his very Body and Blood to every faithful Receiver.* Therefore the Sacrament is called the ** Communion of the body and blood of the Lord.* And ** Communication* is not of things absent, but present: neither were it the *Lords Supper*, if the *Lords Body and Blood* were not there. Christ is verily present in the Sacrament, by a double *Union*; whereof the first is *spiritual*, ** twixt Christ and the worthy Receiver*; the second is *Sacramental*, ** twixt the Body and Blood of Christ, and the outward signs in the Sacrament.* The former is wrought by means that the *same holy Spirit*, dwelling in Christ and in the *Faithful*, ** incorporateth the Faithful*, as Members unto Christ their Head, and so makes them one with Christ, and partakers of *all the Graces, Holiness, and eternal Glory*, which is in him: as sure and as verily, as they hear the *words of the promise*, and are partakers of the outward signs of the holy Sacrament. Hence it is, that the *Will of Christ* is a true

** Audio quid verba sonent, neque enim mortis tantum ac resurrectionis suæ beneficium nobis offerre Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo, realiter, hoc esse verè nobis in cœna dari Christi corpus, ut sit animis nostris in cibum salutarem.* Calvin. in Com. in 1 Cor. 11. 25. ** 1 Cor. 10. 16. Quod se nobis communicat, id sit arcana spiritus sancti virtute, quæ res locorum distantia conjungat, ac procul distans non modò*

aggregare, sed co-adunare in unum potest. Calv. in 1 Cor. 11. 25. ** Hæc (sc. corpus & sanguis Domini) accepta atque hujus, id efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. lib. 8. de Trin. Jam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas. B. Agnetis dict. apud Amb.*

Chri-

* Corpus non
adeft, cum
pane, *ὁπῶς*,
id est, simul
loco, sed
ἀμα id est,

simul tem-
pore.

† Quam coe-
na cal. stis fit
actio, mini-
me absur-
dum est

Christum in
coele manen-
tem à nobis
recipi. Cal. in
1 Cor. 11:25.

† Fidem mit-
te in coelum,
& eum in ter-
ris tanquam
praesentem
tenuisti. Aug.
Ep. 3. ad Vol.
Fidem quam
dico non in-
telligo quam-
libet opinio-
nem, sed fi-

duciam qua quum audis panem tesseram esse corporis Christi, non
dubitas impleri à Domino, quod verba sonant: corpus quod nequa-
quam cernis spirituale esse tibi alimentum, vinque ex Christi carne
vivificam in nos per Spiritum diffundi. Calvin. ibid.

Christians will: and the Christians life
is Christ, who liveth in him, Gal. 2. 20. If
you look to the things that are united,
this Union is *essential*; if to the truth of
this Union, it is *real*; if to the manner
how it is wrought, it is *spiritual*. It is
not our Faith, that makes the Body and
Blood of Christ to be present; but the
Spirit of Christ dwelling in him and us.
Our Faith doth but receive and apply unto
our Souls those heavenly Graces which
are offered in the Sacrament.

The other, being the *Sacramental Uni-
on*, is not a *Physical* or *Local*, but a *Spi-
ritual* conjunction of the earthly signs,
which are Bread and Wine, with the
heavenly Graces, which are the *Body* and
Blood of Christ in the act of Receiving:
as if by a *mutual relation* they were but
one and the *same thing*. Hence it is,
that in the same * instant of time that
the worthy Receiver eateth with his
mouth the *Bread* and *Wine* of the *Lord*,
he eateth also with the mouth of his
Faith, the very *Body* and *Blood* of *Christ*.
Not that † Christ is brought down from
Heaven to the Sacraments, but that the
holy *Spirit* by the Sacrament lifts up his
mind unto Christ; not by any *local muta-
tion*, but by a *devout affection*; so that
in the holy ^b *contemplation* of *Faith*, he is

at that present with Christ, and Christ with him. And thus believing and meditating how Christ his Body was crucified, and his precious blood shed for the remission of his sins, and the reconciliation of his Soul unto God: his Soul is hereby more effectually fed in the assurance of eternal Life, than Bread and Wine can nourish his Body to this temporal life. There must be therefore of necessity in the Sacrament both the outward signs to be visibly seen with the eyes of the Body, and the Body and Blood of Christ, to be spiritually discerned with the eye of Faith.

But the form, how the Holy Ghost makes the Body of Christ being absent from us in place, to be present with us by our union, S. Paul terms a *great mystery*, such as our understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not bare signifying signs, but such as wherewith Christ doth indeed exhibit and give to every worthy Receiver, not only his divine vertue and efficacy, but also his very Body and Blood, as verily as he gave to his Disciples the Holy Ghost, by the sign of his sacred breath, or health to the diseased, by the Word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible than the exquisitest comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that blessed Bread, which being eaten, opened the eyes of the *Emmanuel* that they knew
P Christ.

† Eph. 5.32.

• Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unum denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus. Caly. ibid. 4. Luke 24. 30, 31.

b 1 Cor. 12.

13.

c 1 Sam. 14.

27.

d Judg. 7. 13.

e 1 King. 19.

6, 7, 8.

f Psal. 78. 24.

25.

g Exod. 16. 35.

h John 6. 32.

35, 49, 50.

i Joh. 6. 51.

58.

j Joh. 6. 34.

Christ. This is that *Lordly Cup*, by which
 we are all made to drink into one Spirit.
 This is that *Rock*, flowing with *honey*, that
 reviveth the fainting spirits of every true
Jonathan, that tastes it with the mouth of
Faith. This is that *barley loaf*, which com-
 bling from above, strikes down the Tents of
 the Midianites of infernal darkness. *Eli*'s
Angelical Cake and *Water* preserved him
 forty days in *Horeb*: and *Manna* (*Angel's*
food) fed the *Israelites* forty years in the
 wilderness: but this is that *true Bread* of
 life, and heavenly *Manna*, which if we faith-
 fully eat, will nourish our souls for ever un-
 to life eternal. How should then our
 Souls make unto Christ that request from
 a spiritual desire, which the *Chapman*
 did from a carnal motion? *Lord, evermore*
give us this bread.

The fifth end of the Lord's Supper.

a Joh. 3. 25.

b Rom. 6. 4.

c 1 Cor. 12.

d Rev. 20. 6.

e Hinc aptat

priscos Sacra-

mentum ba-

ptisma appel-

labatur, Solus

Sacramentum

Veri Domini

ci corporis.

Vita Aug. lib.

1. de pecca-

torum meri-

tis, c. 14.

5. To be an assured pledge unto us of our
Resurrection. The Resurrection of a *Chri-*
stian is Twofold, First, the spiritual Re-
 surrection of our Souls, in this life, from
 the death of sin, called the first Resurrec-
 tion: because that by the *Trumper's* voice
 of Christ, in the preaching of the Go-
 spel, we are raised from the death of sin,
 to the life of grace: *Blessed* and holy is
 he (*Faith St. John*) who hath part in the
 first Resurrection: for on such the second
 death hath no power: The *Lord's Supper*
 is both a mean and a pledge unto us,

this spiritual and first Resurrection. *c* He that eateth me, even he shall live by me. And then we are fit guests to sit at the table with Christ, when like *Lazarus*, we are raised from the death of sin, to newness of life.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth with *Samuel*: *Here I am, speak Lord, for thy servant beareth*, and with *David*, *O God, my heart is ready*. And with *S. Paul*, *Lord what wilt thou have me to do?* Then surely, thou art raised from the death of sin, and hast thy part in the first Resurrection; but if thou remainest ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy will, to do the works of Piety, see then surely thou hast but a name that thou livest, but thou art dead, as Christ told the Angel of the Church of *Sardis*, and thy soul is but as salt to keep thy body from stinking.

2. The corporal resurrection of our bodies at the last day, which is called the second resurrection, which freeeth us from the first death. *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* For this Sacrament signifieth and fealeth unto us that Christ died and rose again for us, and that his

c Joh. 6. 57.

Joh. 12. 2.

1 Sam. 3.

Psalm 108. 1.

Acts 9. 6.

Rev. 3. 1.

Joh. 6. 54.

6 Hinc panis
& vinum à
veteribus no-
minantur
symbola re-
surrectionis.

Conc. Nicæn.

Joh. 6. 51.

Caro Christi
non in sese,
sed in verbo
ipsi hyposta-
ticè unito, vi-
vifica est.

Cyr. in Joh.

10. 13. Et

quia est pro-
pria caro ver-
bi cuncta vi-
vificantis.

Synod. Eph.

directa fide

ad Reginas.

Vivificat

1. ratione

meriti obedi-

entiz, quia

Christi caro

pro creden-

tibus oblata

fuit in sacrifici-

cium; 2. ra-

tione copulationis nostræ cum Christo, quia non possumus ad Deum
vitæ fontem pertingere, nisi carne illa Christi mediante, & quatenus
carni illi quasi membra sumus insiti. Caro non prodest. Joh. 6. 63. i.
carnalis opinio non conveniens cum mysterio manducationis carnis
Christi. * Quomodo negant carnem capacem esse resurrectionis
quæ sanguine & corpore Christi nutritur? Irén. lib. 4. cap. 34.
c. Isa. 26. 19, 20. † Christi resurrectio in qua nostra inicitur, com-
munis resurrectionis Fide iussor est. Theod. 4 Mortuum esse Chri-
stum etiam Pagani credunt: surrexisse verò propria Fides est
Christianorum Aug. l. 16. contra Faust. cap. 19. Tota fiducia Chri-
stianorum est resurrectio mortuorum. Tert. l. 5. de resur. Carn.

* flesh quickneth and nourisheth us unto
eternal life, and that therefore our bodies
shall surely be raised to eternal life at the
last day. For seeing our head is risen, all
the members of the body shall likewise
surely rise again. For how can those bo-
dies which (being the weapons of righteous-
ness, Rom. 16. 13. Temples of the Holy
Ghost, 1 Cor. 6. 19. and Members of Christ)
have been * fed and nourished with the
Body and Blood of the Lord of life, but be
raised up again at the last day? And this is
the cause that the bodies of the Saints, be-
ing dead, are so reverently buried and laid
to sleep in the Lord. And their burial pla-
ces are termed the * beds and dormitories of
the Saints. The Reprobates shall arise at
the last day; but by the Almighty power
of Christ, as he is Judge, bringing them
as malefactors out of the Gaol, to receive
their sentence, and deserved execution:
but the Elect shall arise by virtue of Christ's
Resurrection, and of the Communion which
they have with him, as with their Head.
And his resurrection is the † cause and as-
surance of ours. The † Resurrection of Christ

is a Christians particular faith: the Resurrection of the dead, is the Child of Gods chiefest confidence. Therefore Christians in the Primitive Church, were wont to salure one another in the morning with these Phrases: * *The Lord is risen*: and the other would answer, *True, the Lord is risen indeed.*

The sixth end of the Lords Supper.

6. To seal unto us the assurance of everlasting Life. Oh what more wished or loved, than life? Or what do all men naturally more, either fear or abhor, than death? Yet is this first death nothing, if it be compared with the second death: neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us: *That if any man eat of this bread he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* He therefore who duly careth of this holy Sacrament, may truly say, not only, *Credo vitam aeternam*, I believe life everlasting; but also, *Edo vitam aeternam*, I eat life everlasting. And indeed this is the true Tree of life, which God hath planted in the midst of the Paradise of the Church: And whereof he hath promised to give every one that overcometh to eat. And this Tree of life, by infinite degrees excelleth the tree of life that grew in the Paradise of

* *ἀνέστη, ἀνέστη, ἀνέστη.*

Omnium, erribilium terribilissimum mors. Arist.

Joh. 6. 51.

Rev. 2. 7.

Rev. 22. 2.

Eden; for that had his root in the earth; this from Heaven: that gave but life to the body, this to the soul; that did but preserve the life of the living, this restoreth life to the dead. The leaves of this tree heal the nations of believers, and it yields every month a new manner of fruit which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, once every month, taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heal our infirmities, and to confirm our belief of life everlasting.

Of the seventh end of the Lords Supper.

* Milites Sacramento
erant jurati
& obstricti
ad præstā-
dam soli Im-
peratori fide-
litatem & o-
bedientiam.

7. To bind all *Christians*, as it were, by an * oath of fidelity, to serve the one only true God; and to admit no other propitiatory sacrifice for sins, but that one real sacrifice, which by his death Christ once offered, and by which he finished the sacrifices of the Law, and effected eternal Redemption and Righteousness for all believers. And so to remain for ever a publick mark of profession, to distinguish Christians from all Sects and false Religions. And seeing that in the Mass there is a strange Christ adored, not he that was born of the Virgin Mary, but one that is made of a Wafer Cake; and that the offering up of this breaden god is thrust upon the Church, as a propitiatory sacrifice for the quick and the dead: all true Christians upon the danger of wilful perjury before the

the Lord chief Justice of heaven and earth, are to detest the *Moss*, as the Idol of Indignation, which is most derogatory to the all-sufficient world-saving merits of *Christ's* Death and Passion. For by receiving the Sacrament of the *Lords Supper*, we all swear that all real *Sacrifices* are ended by our Lords death: and that his body and blood once crucified and shed, is the perpetual food and nourishment of our Souls.

2. How to consider thine own unworthiness.

A Man shall best perceive his own unworthiness, by examining his life according to the *Ten Commandments* of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed; contrary to every one of the *Commandments*: remembering, that without repentance, and God's mercy in Christ, the * *Curse of God* (containing all the miseries of this life, and everlasting torments in hell fire, when this is ended) is due to the breach of the least of Gods *Commandments*. And having taken a due survey both of thy sins and miseries, retire to some secret place, and there putting thy self in the sight of the Judge, as a guilty malefactor standing at the Bar to receive his Sentence, bowing thy knees to the earth, smiting thy breast with thy fists, and bedewing thy cheeks with thy tears, confess thy sins and

* Deut. 27. 26.
Gal. 3. 10.

humbly ask him mercy and forgiveness, in these, or the like words.

An humble confession of sins, to be made unto God before the receiving of the holy Communion.

O God and heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which I have committed against heaven and against thee, I am ashamed of my self, and confusion seems to cover my face as a veil; for which of thy Commandments have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Laws. For the love of my heart hath not so entirely cleaved unto thy * Majesty, as to vain and earthly things: I have not feared thy judgments to deter me from sins, nor trusted to thy promises, to keep me from doubting of my temporal, or from despairing of mine eternal state. I have made the rule of thy † divine worship, to be what my Mind thought fit, not what thy Word prescribed; finding my heart more prone to remember my blessed Saviour in a painted Picture of Mans device, rather than to behold him crucified in his Word and Sacraments, after his own ordinance. Where * I should never use thy Name (whereat all knees do bow) but with religious reverence; nor any part of thy worship, without due preparation and zeal: I have blasphemously abused thy holy Name

Luk. 15. 21.

* The first Commandment.

Deut. 6. 5.

Psal. 22. 5, 6.

Psal. 38. 8.

† The second Commandment.

Deut. 12. 32.

Mat. 15. 9.

Gal. 3. 1.

* The Third Commandment.

Phil. 2. 10.

1 Kin. 19. 10.

Jer. 5. 2.

Here confess thy rash and false swearing.

Name to rash and customary oaths; yea, I have used oaths by thy sacred name, as false covers of my filthy sins. And I have been present at thy Service oft-times more for ceremony than conscience, and to please men more than to please thee my gracious God.

Where I should sanctifie thy † Sabbath day, by being present at * the publick exercises of the Church, and by meditating privately on the word and works of God, and by visiting the sick, and * relieving of my poor brethren: alas, I have thought those holy Exercises a burden, because they hindred my vain sports; yea, I have spent many of thy Sabbaths in my own prophane pleasures, without being present at my part of thy divine worship.

Where I should have given all due reverence to my * Natural, Ecclesiastical, and Politick Parents, I have not shewed that measure of duty and affection to my Parents, which their care and kindness hath deserved. I have not had thy Ministers in such singular * love for their works sake, as I ought: but I have taunted at their zeal, and hated them because they reproved me justly. And I have carried my self contemptuously against thy * Magistrates and Ministers, though I knew that it is thine ordinance, that I should be obedient unto them.

Where I should be * slow to wrath, and ready to forgive offences, and not suffer the Sun to go down upon my wrath, but to do

† The fourth Commandment,

* Act. 20. 7.

a 1 Cor. 16. 2

b Here confess thy travelling on the Sabbath, and thy leaving the holy exercise, to go to sporting, or feasting.

c The fifth Commandment.

d 1 Thes. 5. 13.

Gal. 4. 15.

e Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors.

f The sixth Commandment.

g Prov. 19. 11

h Eph. 4. 32.

Mat. 5. 44.

Here confess thy hastiness and fury, and if thou hast been any way the cause of any mans death unjustly or cruelly.

good for evil, loving my very enemies for thy sake: I, alas, for one sorry word, have burst out into open rage; and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather than to eat of thy holy Supper.

The seventh Commandment.

1 Thess. 4. 3, &c.

Röm. 6. 13. Here confess unto God thy secret pollutions, fornication, or adultery, if Satan hath so far prevailed over thee.

The eighth Commandment.

Eph. 4. 28. Luk. 6. 34, 35.

Lev. 25. 35. Here confess if thou hast secretly stoln, or openly robbed any thing, or hast detained from any fatherless child that which is his by right.

Where I should keep my mind from all filthy lusts, and my Body from all uncleanness: O Lord, I have defiled both, and made my heart a Cage of all impure thoughts, and my mind a very sty of the unclean Spirit. Yea, the remedy which thou (O Lord) hast ordained for incontinency, could not contain me within the bounds of Chastity: for by doting on beauty, whose ground is but dust, Satan hath bewitched my flesh to lust after strange flesh.

Where I should have lived in uprightness, giving every man his due, being contented with mine own estate, and living conscionably in my lawful calling, should be ready (according to mine ability) to lend and give unto the poor: O Lord, I have by oppression, extortion, bribes, cavillation, and other indirect dealings, under pretence of my Calling and Office, robbed and purloined from my fellow Christians: yea, I have received and suffered Christ, where I was trusted, many a time, in his poor members, to stand hungry, cold and naked at my door, and hungry, cold and naked to go away succourless, as he came; and when the leanness of his cheeks plead-

ed

ed pity, the hardness of my heart would shew no compassion.

Where I should have made conscience to a *speake the truth in simplicity*, without any fallshood; prudently ^b judging aright, and charitably construing all things in the best part; and should have defended the ^c good name and credit of my Neighbour: alas (vile wretch that I am) I have belyed and ^a slandered my fellow-brother, and as soon as I heard an ill report, I made my tongue the Instrument of the Devil, to blazon that abroad unto others, before I knew the truth of it my self. I was so far from speaking a good word, in defence of his *good name*; that it tickled my heart in secret to hear one that I envied, to be taxed with such a blemish: tho I knew that otherwise the graces of God shined in him in abundant measure. I made jests of officious, and advantage of pernicious lyes: herein shewing my self a right *Evilman*, rather than an upright Christian.

And lastly (O Lord) where I should have rested a *fully contented* with that portion which thy Majesty thought meetest to bestow upon me in this Pilgrimage; and rejoyced in *another's* good as in mine own; alas my life hath been nothing else but a greedy lusting after this Neighbours house, and that Neighbours land; yea, secretly wishing such a man dead, that I might have his living, or office, coveting rather

The ninth Commandment.

^a Zach. 9. 16.

Mat. 10. 26.

^b 1 Cor. 13. 7.

^c Mat. 1. 18.

19.

^d Psal. 50. 20.

Psal. 15. 3.

Here confess if thou hast belyed or slandered thy neighbour, or not spoken the truth to clear his innocency, when thou was called thereto.

* Tit. 1. 12.

The tenth Commandment.

^a Heb. 13. 5.

1 Tim. 6. 6.

Phil. 4. 11. 12.

H:b. 4. ult.

Psal. 130. 1.

Job 13. 12.

Jonah 2. 2.

rather those things which thou hast bestowed on another, rather than being thankful for that which thou hast given unto my self. Thus I, O Lord, who am a carnal sinner, and sold under sin, have transgressed all thy holy and spiritual Commandments, from the first to the last, from the greatest unto the least: and here I stand guilty before thy judgment seat, of all the breaches of all thy laws; and therefore liable to thy curse, and to all the miseries that Justice can pour forth upon so cursed a creature. And whither shall I go for deliverance from this misery? Angels blush at my Rebellion, and will not help me: Men are guilty of the like transgression, and cannot help themselves. Shall I then despair with Cain, or make away my self with Judas? No, Lord: for that were but to end the miseries of this life, and to begin the endless torments of hell. I will rather appeal to thy Throne of Grace, where mercy reigns to pardon abounding sins; and out of the depth of my miseries, I will cry with David, for the depth of thy mercies. Though thou shouldest kill me with afflictions, yet will I, like Job, put my trust in thee. Though thou shouldest drown me in the Sea of thy displeasure, with Jonas, yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast me into the bowels of Hell, as Jonas into the belly of the Whale: yet from thence would I cry

unto thee; O God the Father of heaven,
O Jesus Christ the Redeemer of the World, O
Holy Ghost my Sanctifier, three Persons, and
one eternal God, have mercy upon me a mis-
erable sinner. And seeing the goodness of
thine own Nature first moved thee to
send thine only begotten Son to die for my
sins, that by his Death I might be recon-
ciled to thy Majesty: O releas not now
my penitent Soul, who being displeased
with her self for sin, desireth to return
to serve and please thee in newness of
life; and reach from Heaven thy helping
hand to save me thy poor servant, who
am (like Peter) ready to sink in the
sea of my sins and misery. Wash away
the multitude of my sins with the merits
of that Blood which I believe that thou
hast so abundantly shed for penitent sin-
ners.

And now that I am to receive this day
the blessed Sacrament of thy precious Bo-
dy and Blood; O Lord, I beseech thee,
let thy holy Spirit, by thy Sacrament,
seal unto my soul, that by the merits of
thy Death and Passion, all my sins are so
freely and fully remitted and forgiven,
that the curses and judgments which my
sins have deserved, may never have
power either to confound me in this life,
or to condemn me in the world which is
to come. For my steadfast faith is, that
thou hast died for my sins, and risen again
for my justification. This I believe, O
Lord, help mine unbelief. Work in me
like

Rom. 4. uk.

wife, I beseech thee, an *unfeigned* repentance, that I may heartily bewail my former sins, and loath them, and leave thee henceforth in newness of life, and greater measure of *holy devotion*. And let my soul never forget the infinite love of so sweet a *Saviour*, that hath laid down his life to redeem so vile a sinner. And grant, Lord, that having received these seals and pledges of my *Communion* with thee, thou maist henceforth to dwell by thy *Spirit* in me, and I to live by faith in thee, that I may carefully walk all the days of my life, in *godliness* and piety towards thee, and in *Christian love* and *charity* towards all my Neighbours: that living in thy fear, I may die in thy favour, and after death be made partaker of *eternal life*, through *Jesus Christ*, my Lord and only Saviour. Amen.

3. Of the means whereby thou maist become a *worthy Receiver*.

These means are duties of two sorts: the former respecting God; the latter our Neighbour. Those which respect God, are Three. First, *sound Knowledge*: Secondly, *true Faith*: Thirdly, *unfeigned Repentance*. That which respecteth our Neighbour, is but one, *sincere Charity*.

1. Of *sound Knowledge*, requisite in a *worthy Communicant*.

Sound Knowledge is a sanctified understanding of the first Principles of Religion, As first, Of the *Trinity* of Persons in the unit

Heb. 6. 1, 2.
John 17. 3.
1 Tim. 2. 4.
2 Cor. 13. 5.

of the God-head. Secondly, Of the creation of Man, and his Fall. Thirdly, Of the curse and misery due to sin. Fourthly, Of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto us. For as an house cannot be built unless the foundation be first laid; so no more can Religion stand, unless it be first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods Will, we can neither believe nor do the same. For as worldly businesses cannot be done but by them who have skill therein; so without knowledge must men be much more ignorant in divine and spiritual matters. And yet in temporal things a man may do much by the light of nature: but in religious mysteries, the more we rely upon a natural reason, the further we are from comprehending spiritual truth. Which discovers the fearful estate of those who receive without knowledge, and the more fearful estate of those Pastors who minister unto them without Catechising.

2. Of sincere Faith, required to make a worthy Communicant.

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that Devils and Reprobates have in an excellent measure, and do believe it and tremble) but a true perswasion, as of all those things whatsoever the Lord hath revealed in his Word; so also a particu-
lar

1 Cor. 2. 14.
Rom. 8. 7.

Jam. 2. 19.

Heb. 4. 2.

Rom. 4. 11.

Eph. 3. 17.

Heb. 11. 6.
Rom. 14. 23.

Isaiah 53. 7.

Ezek. 33. 11.

Act. 26. 29.

Act 3. 19.

Luk. 1. 74.
75.Heb. 2. 13,
14.

Tit. 1. 15.

lar application unto a mans own soul of all the promises of mercy which God hath made in Christ to all believing sinners. And consequently, that Christ and all his merits do belong unto him as well as to any other. For first, if we have not the righteousness of Faith, the Sacrament seals nothing unto us; and every man in the Lords Supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on earth, cannot apprehend Christ in Heaven. For as he dwelleth in us by Faith, so by faith we must likewise eat him. Thirdly, because that without faith we cannot be perswaded in our consciences, that our receiving is acceptable unto God.

3. Of unfeigned repentance requisite for a true Communicant.

True Repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to serve God in holiness and righteousness all the rest of his days. For as he that is gluttoned with meat, is not apt to eat bread: so he that is stuffed with sins, is not fit to receive Christ. And a conscience defiled with wilful filthiness, makes the use of all holy things unholy unto us. Our sacrificed spotless Passover cannot be eaten with the sower leaven of malice and wickedness, saith Paul, 1 Cor. 5. 8. Neither can the old Bottles of our corrupt and impure Consciences, retain the new Wine of

of Christ's precious Blood, as our Saviour saith, *Mat. 2. 22.* We must therefore truly repent, if we will be worthy partakers.

4. *The duty to be performed in respect of our Neighbour, is Charity.*

Charity is a hearty forgiving of others, who have offended us, and after reconciliation, an outward unfeigned testifying of the inward affections of our hearts, by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without love to our Neighbour, no Sacrifice is acceptable unto God. Secondly, Because one chief end whereof the Lords Supper was ordained, is to confirm Christians love one towards another. Thirdly, No man can assure himself that his own sins are forgiven of God, if his heart cannot yield to forgive the faults of men that have offended him. Thus far of the first sort of Duties which we are to perform before we come to the Lord's Table, called Preparation.

Mat. 5. 23, 24.

John 13. 14, 34, 35.

Mat. 6. 12, 14, 15, and 18. 35.

2. *Of the second sort of Duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THis Exercise of Spiritual Meditation consists in divers Points.

First, When the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by Christ to be a Guest at his holy Table, and how lovingly he

Mat. 22.

a Isa. 55. 1, 2.

b Mat. 26. 26,
27, 28, &c.

2 Sam. 19. 33.

Gen. 22. 5.

he inviteth thee ; *a* *Ho*, every one that thirsteth, come ye to the waters of life, &c. Come, buy wine and milk, without money, and without price : eat ye that which is good, let your soul delight it self in fatness. *b* Take ye, eat ye : This is my body, which was broken for you ; drink ye all of this ; for this is my blood which was shed for the remission of your sins. What greater honour can be vouchsafed than to be admitted to sit at the Lord's own Table ? What better fare can be afforded, than to feed on the Lord's own Body and Blood ? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindness that he shewed unto him in his Troubles, to offer him, that he should feed with him at his own Table in Jerusalem : how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood ?

Secondly, As Abraham, when he went up to the mount, to sacrifice Isaac his Son, left his Servants beneath in the Valley : so when thou comest to the spiritual sacrifice of the Lord's Supper, lay aside all earthly thoughts and cogitations ; that thou maist wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Thirdly, Meditate with thy self, how precious and venerable is the Body and Blood of the Son of God, who is the Ruler

of heaven and earth, the Lord, at whose beck the *Angels* tremble, and by whom both the *quick* and *dead* shall be judged at the last day, and thou among the rest. And how that it is he, who having been crucified for thy *sins*, offereth now to be received by *faith* into thy *soul*. On the other side, consider how *sinful* a *Creature* thou art: how altogether *unworthy* of so holy a *Guest*: how *ill deserving* to taste of such *sacred food*, having been conceived in *filthiness*, and wallowing ever since in the mire of *iniquity*: bearing the *Name* of a *Christian*, but doing the *works* of the *devil*; adoring Christ with an * *Ave* *Rex* in thy mouth, but *spitting Oaths* in his face, and crucifying him anew with thy *graceless actions*.

* Hail King.

Fourthly, Ponder then with what face darest thou offer to touch so *holy* a *Body* with such defiled hands? or to drink such *precious blood* with so *lewd* and *lying* a mouth? or to lodge so *blessed* a *Guest* in so *unclean* a *stable*? For if the *Bethshemites* were slain, for but looking irreverently into the *Ark* of the *Old Testament*, what Judgment maist thou justly expect, who with such *impure* eyes and heart, art come to see and receive the *Ark* of the *New Testament*, in which dwelleth all the *fulnes* of the *God head*, *bodily*?

Col. 2. 3.

If *Uzzah* for but touching (though not without *zeal*) the *Ark* of the *Covenant*, was stricken with *sudden death*; what *stroke*

2 Sam. 6. 7.

stroke of Divine Judgment mayst thou not fear, that so rudely, with unclean hands, dost presume to handle the Ark of the *Eternal Testament*; wherein are hid all the treasures of wisdom and knowledge?

Mat. 3. 11.

If *John Baptist* (the holiest man that was born of a Woman) thought himself unworthy to bear his shooes; O Lord, how unworthy is such a prophane wretch, as thou art, to eat his holy Flesh, and to drink his precious Blood?

If the blessed Apostle *Saint Peter*, seeing but a glimpse of Christ's Almighty Power, thought himself unworthy to stand in the same Boat with him; how unworthy art thou to sit with Christ at the same Table, where thou maist behold the infiniteness of his Grace and Mercy displayed?

Mat. 8. 8.

If the *Centurion* thought that the roof of his House was not worthy to harbour so Divine a Guest; what room can there be fit under thy ribs, for Christ's holiness to dwell in?

If the *Blood-issued* sick woman feared to touch the hem of his garment; how should'st thou tremble to eat his flesh, and to drink his all-healing Blood?

Yet if thou comest humbly, in Faith, Repentance, and Charity, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charge; and this Sacrament shall seal unto thy Soul that

that all thy sins, and the Judgments due unto them, are fully pardoned, and clean washed away by the Blood of Christ. For this Sacrament was not ordained for them who are perfect, but to help penitent sinners unto perfection. Christ came not to call the righteous, but sinners to repentance. And he saith, that the whole need not the Physician, but they that are sick. Those hath Christ called; and when they came, them hath he ever helped. Witness the whole Gospel, which testifieth, that not one Sinner who came to Christ for mercy, went ever away without his errand. Bath thou likewise thy sick Soul in this fountain of Christs Blood, and doubtless, according to his promise, *Zach. 13. 1.* thou shalt be healed of all thy sins and uncleanness. Not Sinners therefore, but they who are unwilling to repent of their sins, are debarred this Sacrament.

Fifthly, Meditate, that Christ left this Sacrament unto us as the chief token and pledge of his love, not when we would have made him a King, *John 6. 15.* (which might have seemed a requital of kindness) but when Judas and the High-Priests were conspiring his Death (therefore wholly of his meer favour.) When Nathan would shew David how intirely the poor man loved his sheep that was killed by the rich man, He gave her (saith he) to eat of his own Morsels, and of his own Cup to drink, *2 Sam. 12. 3.* and must not then the love of Christ to his Church be unspeak-

Mat. 9. 12,

13.

Mat. 11. 28.

speakeable, when he gives her his own flesh to eat, and his own blood to drink, for her spiritual and eternal nourishment? If then there be any love in thine heart, take the Cup of Salvation into thy hand, and pledge his love with love again, *Psal.* 116. 11.

Sixthly, When the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever; and settle thy meditations only upon those holy actions and rites, which according to Christ's institution, are used in and about the holy Sacrament: For it hath pleased God (considering our weakness) to appoint those rites as means the better to lift up our minds to the serious contemplation of his Heavenly Graces.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table, and consecrating them by Prayers, and the rehearsal of Christ's institution, to be a holy Sacrament of the blessed Body and Blood of Christ; then meditate how God the Father, of his meer love to mankind, set apart, and sealed his only begotten Son, to be the all sufficient means, and only Mediator, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that Jesus Christ the eternal Son of God, was put to death, and his blessed

Soul and Body (with the sense of Gods anger) broken asunder for thy sins: as verily, as thou now feelest the holy Sacrament to be broken before thine eyes. And withal call to mind the heinousness of thy sins, and the greatness of Gods hatred against the same, seeing Gods Justice could not be satisfied but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, That the King (who is the Master of the Feast) stands at the Table to see his guests; and looketh upon thee, whether thou hast on thee thy *Wedding-Garment*. Think also, that all the holy *Angels* that attend upon the *Elect* in the Church, and do desire to behold the celebration of these holy mysteries, do observe thy reverence and behaviour. Let thy soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer this, or the like short Soliloquy unto Christ.

A sweet Soliloquy to be said betwixt the consecration and receiving of the Sacrament.

I S it true indeed, that God will dwell on earth? Behold the heaven, and the heaven of heavens are not able to contain thee: how much more unable is the soul of such a sinful Carcass as I am, to receive thee?

But seeing it is thy blessed pleasure to come thus to a sup with me, and to dwell in me: I cannot for joy but burst

out

Mat. 22. 11.

* This Wedding Garment is righteousness and true holiness. Rev. 19. 8. Eph. 4. 24. 1 Cor. 11. 10. 1 Pet. 1. 12.

1 King. 8. 27.

1 Rev. 3. 20. 6 Joh. 14. 23.

out and say, What is man that thou art
 mindful of him, and the son of man, that
 thou so regardest him? What favour soever
 thou vouchsafest me in the abundance
 of thy Grace, I will freely confess what
 I am in the wretchedness of my Nature;
 I am, in a word, a carnal Creature,
 whose very soul is sold under sin, a
 wretched man, compassed about with a
 body of Death: Yet, Lord, seeing thou
 callest, here I come; and seeing thou
 callest sinners, I have thrust my self in
 among the rest; and seeing thou callest
 all with their heaviest loads, I see no rea-
 son why I should stay behind. O Lord,
 I am sick, and whither should I go,
 but unto thee the Physician of my Soul?
 Thou hast cured many, but never
 didst thou meet with a more mise-
 rable Patient; for I am more leprous
 than Gehazi, more unclean than Mag-
 dalen, more blind in Soul than Barti-
 meus was in Body; for I have lived
 all this while, and never seen the true
 light of thy Word: my soul runs with
 a greater flux of sin, than was the He-
 morrhoise Issue of blood; Mephibosheth was
 not more lame to go, than my Soul is to
 walk after thee in love; Jeroboam's
 Arm was not more withered to strike
 the Prophet, than my Hand is maim-
 ed to relieve the Poor. Cure me,
 O Lord, and thou shalt do as great a
 work as in curing them all. And though
 I have all their Sins and Sores; yet,
 Lord,

b Rom. 7. 14.
 c Verse 24.

d Mat. 9. 13.
 Mat. 11. 28.

Lord, so abundant is thy grace, so great is thy skill, that if thou wilt, thou canst with a word, forgive the one, and heal the other : and why should I doubt of thy good will ; when to save me, will cost thee now but one loving smile ; who didst shew thy self so willing to redeem me, though it should cost thee all thy heart-blood : and now offerest so graciously unto me the assured pledge of my Redemption, by thy blood ? Who am I, O Lord God ? and what is my merit, that thou hast bought me with so dear a price ? It is meerly thy mercy ; and I, O Lord, am not worthy the least of all thy mercies : much less to be partaker of this holy Sacrament, the greatest pledge of the greatest mercy, that ever thou didst bestow upon those sons of men whom thou lovest. How might I in respect of mine own unworthiness, cry out for fear at the sight of thy holy Sacrament, as the Philistines did, when they saw the Ark of God come into the Assembly ? Wo now unto me a sinner ; but that thy Angel doth comfort me, as he did the woman : Fear thou not, for I know that thou seekest Jesus which was crucified. It is thou indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore Elizabeth thought her self so much honoured at thy presence in the Womb of thy blessed Mother, that the babe sprang in her belly for joy ; how should

2 Sam. 7. 18.

Gen. 32. 10.

1 Sam. 5. 7.

Mat. 28. 5.

Luk. 1. 43. 44.

* Matth. 8. 8.

a Luk. 1. 38.

b Rev. 3. 20.

c Luk. 18. 13.

d Luk. 19. 9.

my soul leap within me for joy, now that thou comest by thy *holy Sacrament*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himself*, should come thus to visit me! Indeed Lord, I confess with the faithful * *Centurion*, that *I am not worthy that thou shouldest come under my roof*; and that if thou didst but speak the word only, my soul should be saved: yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weakness, to seal thy mercy unto me, by thy *visible sign*, as well as by thy *visible word*; in all thankful humility my soul speaks unto thee with the *blessed Virgin*: ^a *Behold the handmaid of the Lord, be it unto me according to thy Word*. ^b *Knock thou, Lord, by thy Word and Sacraments at the door of my heart*; and I will, like the ^c *Publican*, with both my fists, knock at my breast, as fast as I can, that thou maist enter in: and if the door will not open fast enough, break it open, O Lord, by thine Almighty Power, and then enter in, and dwell there for ever, that I may have cause with *Zaccheus*, to acknowledge, that ^d *this day salvation is come into mine house*. And cast out of me whatsoever shall be offensive unto thee; for I resign the whole Possession of my heart unto thy sacred Majesty, intreating, that *I may not live henceforth*, but that thou maist live in me, speak in me, walk in me: and so govern me

by thy Spirit, that nothing may be *deafing* unto me, but that which is *acceptable* unto thee: That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdom of glory. Grant this, O Lord Jesus, for the merits of thy death and blood shedding. Amen.

When the Minister bringeth towards thee the bread thus *blessed and broken*; and offering it unto thee, bids thee, *Take, eat, &c.* then meditate that *Christ himself* cometh unto thee, and both offereth and giveth indeed unto thy faith, his very *Body and Blood*, with all the merits of his *death and passion*, to feed thy soul unto *eternal life*: as surely as the Minister offereth and giveth the outward signs, that feed thy body unto this *temporal life*. The Bread of the Lord is given by the Minister, but the Bread which is the Lord, is given by *Christ himself*.

When thou takest the Bread at the Ministers hand to eat it, then *rouze up* thy Soul to *apprehend Christ by faith*; and to *apply* his merits to heal thy *infirmities*. Embrace him as sweetly with thy faith in the *Sacrament*, as ever *Simeon* hugged him with his arms in his *swaddling clouts*.

As thou *eatest* the Bread, imagine that thou *seest Christ hanging upon the Cross*, and by his unspeakable torments, fully satisfying God's Justice for thy sins, and strive to be as verily, partaker of the

Sacramentum requirit sacramentum.

* Christ calls it his body, not the sign of his body; because this Sacrament was instituted not only to signifie, but also to communicate the spiritual graces that they represent: and by the signs to draw our minds to the graces signified. So Euthymius in *Math. 19.* Non dixit Dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum Oportet ergo non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam.

Non hoc corpus quod videtis manducaturi estis, & bibaturi illum sanguinem quem fusuri sunt qui me crucifigunt. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos. *August. in Psal. 98.* speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more do we in the reiteration of the same Supper.

of spiritual grace, as of the *Elemental signs*. For, the *truth* is not absent from the *signs*; neither doth Christ deceive, when he saith, *This is my Body*: but he giveth himself indeed to every soul that *spiritually* receives him by *Faith*. For as ours is the same Supper which Christ administered: so is the same Christ verily present at his own Supper, not by any *Papal* * *Transubstantiation*, but by a *Sacramental Participation*, whereby he doth truly feed the faithful unto eternal life: not by coming down out of heaven unto thee, but by lifting thee up from the earth unto him. According to that old saying, *Sursum corda*; lift up your hearts: And, *where the carcase is, thither will the Eagles resort*, *Mat. 24.*

When thou seest the *Wine* brought unto thee apart from the *Bread*, then remember that the *Blood of Jesus Christ* was as verily separated from his Body upon the Cross, for the remission of thy sins: And that this is the seal of the new Covenant, which God hath made to forgive all the sins of all penitent sinners that believe in the merits of his blood shedding. For the *Wine* is not a Sacrament of Christ's blood contained in his veins, but as it was shed out

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his Body upon the cross, for the remis-
sion of the sins of all that believe in him.

Mar. 26. 28

As thou drinkest the Wine and pou-
rest it out of the Cup into thy Stomach;
meditate and believe, that by the me-
rits of that blood, which Christ shed
upon the Cross, all thy sins are as verily
forgiven; as thou hast now drunk this
Sacramental Wine, and hast it in thy
Stomach. And in the instant of drinking,
fixe thy meditation upon Christ, as he
hung upon the Cross; as if like Mary
and John, thou didst see him nailed, and
his Blood running down his blessed side, out
of that gashly wound, which the Spear
made in his innocent heart: wishing thy
mouth closed to his side, that thou might-
est receive that precious blood before it
fell to the dusty earth. And yet the actual

drinking of that real blood with thy
mouth, would be nothing so † effectual,
as this Sacramental drinking of that blood
spiritually by Faith.

For one of the Soldiers might have
drunk that, and been still a reprobate:
but whosoever drinketh it spiritually by
Faith in the Sacrament, shall surely have
the Remission of his sins, and life ever-
lasting.

As thou feelest the Sacramental
Wine which thou hast drunk, warming
thy cold stomach; so endeavour to
feel the Holy Ghost cherishing thy Soul
in the joyful assurance of the for-
giveness of all thy sins, by the merits

† If remission
of sins and
eternal life
had been ap-
propriated
to the drink-
ing of the re-
al blood,
doubtless
John & Mary
would have
made means
to have
drunk it:
But John
ascribes the
vertue to be-
lieving that
it was shed.

• 1 Cor. 12,
13.

† Rom. 8. 34.
• Heb. 7. 25.
Heb. 9. 24.

• 1 Cor. 10. 17.
Unus est pa-
nis commu-
ni nomine
Sacramenti,
non autem
necessario
unus numero.

of the blood of Christ. And to this end God giveth every faithful soul, together with the Sacramental Blood, the Holy Ghost to drink. * We are all made to drink into one Spirit. And so lift up thy mind from the contemplation of Christ, as he was crucified upon the Cross, to consider how he now † sits in glory at the right hand of his Father, making * intercession for thee, by presenting to his Father the invaluable merits of his death, which he once suffered for thee, to appease his Justice for the sins which thou dost daily commit against him.

After thou hast eaten and drunk both the Bread and Wine, labour that as those Sacramental Signs do turn to the nourishment of thy body, and by the digestion of bread become one with thy substance: so by the operation of Faith, and the Holy Ghost, thou maist become one with Christ, and Christ with thee: and so maist feel thy Communion with Christ confirmed and increased daily more and more. That is: is impossible to separate the Bread and Wine digested into the blood and substance of the body: so it may be more impossible to part Christ from thy Soul, or thy Soul from Christ.

Lastly, as the Bread of the Sacrament, though composed of many grains, yet makes but one Bread: so must thou remember, that though all the faithful are many; yet are they all but one mystical Body, whereof Christ is Head. And therefore

fore thou must love every Christian as thy self, and a member of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. Of the duties which we are to perform after receiving of the holy Communion, called *Action*, or *Practice*.

THE duty which we are to perform after the receiving of the Lords Supper, is called *Action* or *Practice*: without which all the rest will minister unto us no comfort.

The *Action* consists of Two sorts of duties: First, such as we are to perform in the Church, or else, after that we are gone home.

Those that we are to perform in the Church, are either several from our own souls: or else, joyntly with the Congregation.

The several duties which thou must perform from thine own Soul, are Three: First, Thou must be careful (that forasmuch as Christ now dwelleth in thee, therefore) to entertain him in a clean heart, and with pure affections; for the * most holy will be holy with the holy: for if Joseph of Arimathea, when he had begged of Pilate his dead body, to bury it, wrapped it in sweet odours, and fine Linnen, and laid it in a new Tomb; how much more shouldest thou lodge Christ in a new heart, and perfume his Rooms

* Psal. 18. 26.
Sancta non
nisi sanctè &
sanctis.

with the *odoriferous incense of Prayers*, and all *pure affections*? If God required *Moses* to provide a *Pot of pure gold* to keep the *Manna* that fell in the *Wilderness*: what a pure heart shouldest thou provide to receive this *divine Manna*, that is come down from *Heaven*.

Luk. 2. 46.

And as thou camest *sorrowing* like *Joseph* and *Mary*, to seek *Christ* in the *Temple*: so now having there found him in the *midst* of his *Word* and *Sacraments*, be careful with joy to carry him *home* with thee, as they did.

Luk. 15. 6.

And if the man that found but *his lost sheep*, rejoiced so much: how canst thou, having found the *Saviour of the World*, but rejoice *much more*?

Secondly, Thou must offer the *Sacrifice* of a *private thanksgiving* unto God, for this *inestimable grace and mercy*: for as this action is *common* unto the *whole Church*; so is it *applied particularly* to every one of the faithful in the Church; and for this particular mercy, every soul must joyfully offer up a particular *Sacrifice of Thanksgiving*. For if the *Wise Men* rejoiced so much when they saw the *Star*, which conducted them unto *Christ*; and worshipped him so devoutly when he lay a *Babe*, in the *Manger*; and offered unto him their *Gold*, *Mirrhe*, and *Frankincense*: how much more shouldest thou rejoice, now that thou hast both *seen* and *received* this *Sacrament*, which guideth thy soul unto him

him, where he sitteth at the right hand of his Father in glory? And thither lifting up thy heart, adore him, and offer up unto him the gold of a pure Faith, the Myrre of a mortified heart, and this or the like sweet incense of Prayer and Thanksgiving.

A Prayer to be said after the receiving of the Communion.

What shall I render unto thee (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my Soul? How can I sufficiently thank thee, when I can scarce express them? Where thou mightest have made me a Beast, thou madest me a Man after thine own Image. When by sin I had lost both thine Image, and my self, thou didst renew in me thine Image by thy Spirit, and didst redeem my Soul by thy blood again: and now thou hast given unto me thy Seal and pledge of my Redemption; nay, thou hast given thy self unto me, O blessed Redeemer. Oh what an inestimable treasure of riches, and overflowing Fountain of grace hath he got who hath gained thee! No man ever touched thee by Faith, but thou didst heal him by Grace; for thou art the Author of Salvation, the remedy of all evils, the medicine of the sick, the life of the quick, and the resurrection of the dead. Seemed it a small matter unto thee to ap-

Q. 5. point.

point thy holy *Angels* to attend upon so vile a Creature as I am; but that thou would'st enter thy self into my Soul, there to preserve, nourish and cherish me unto life everlasting?

2 Kin. 13. 21.

If the carcase of the dead Prophet could revive a dead man that touched it; how much more shall the living body of the Lord of all Prophets, quicken the faithful, in whose heart he dwelleth? And if thou wilt raise my body at the last day out of the dust; how much more wilt thou now revive my Soul which thou hast sanctified with thy Spirit, and purified with thy blood? O Lord, what could I more desire, or what couldest thou more bestow upon me, than to give me thy body for meat, thy blood for drink, and to lay down thy Soul for the price of my Redemption? Thou Lord endurest the pain, and I do reap the profit: I received pardon, and thou didst bear the punishment. Thy tears were my bath, thy wounds my weak, and the injustice done to thee, satisfied for the Judgment which was due to me. Thus by thy birth thou art become my Brother, by thy death my ransom, by thy mercy my reward, and by thy Sacrament my nourishment. O divine food, by which the sons of men are transformed into the sons of God: so that mans nature dyeth, and Gods nature liveth and ruleth in us. Indeed, all creatures wondered that the Creator would be inclosed nine Months in the Virgins Womb; (though

(though her Womb being replenished with the *Holy Ghost*, was more splendid than the *Starry Firmament*:) but that thou should'st thus humble thy self to dwell for ever in my heart, which thou foundest more unclean than a *Dung-hill*, it is able to make all the Creatures in Heaven and Earth to stand amazed. But seeing it is thy free Grace and meer pleasure thus to enter and to dwell in my heart, I would to God, that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain Christ? or who, though invited, would not chuse with *Mary* rather to kneel at thy feet, than presume to sit with thee at thy *Table*? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many tears as may suffice to wash thy holy feet; yet, Lord, it is sufficient that thou hast shed Blood enough to cleanse my sinful Soul. And I am fully (O Lord) assured, that all the dainty fare wherewith the disdainful Pharisee entertained thee at his *Table*, did not so much please thee, as those tears which penitent *Mary* poured under the *Table*. I would therefore wish with *Jeremy*, that my head were a fountain of tears: that seeing I can by no means yield sufficient thanks for thy love to me; yet I might by continual Tears, testify my love unto thee. And
though

Gen. 27. 33.

1 Chron. 17.
27.2 Sam. 6. 11,
12.

though no man is worthy of so infinite a grace : yet this is my comfort, *That he is worthy whom thou in favour accountest worthy.* And seeing that now of thy meer grace thou hast counted me (among other thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgiveness of my sins : O Lord, confirm thy favour unto thy Servant : and say of me as Isaac did of Jacob, *I have blessed him, therefore he shall be blessed.* And that I may say unto thee with David, *Thou, O Lord, hast blessed my Soul, and made it thy house, and it shall be blessed for ever.* And seeing it pleased thee to bless the house of Obed-edom and all his household, whilst the Ark of the Lord remained in his house : I doubt not but thou wilt much more bless my soul and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to enter under my roof, and to dwell for ever in my poor cottage. Bless me, O Lord, so, that my sins may wholly be remitted by thy Blood, my conscience sanctified by thy Spirit, my mind enlightned by thy Truth, my Heart guided by thy Spirit, and my Will, in all things, subdued to thy blessed Will and pleasure. Bless me with all graces which I want, and increase in me those good gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the arms, as Jacob, wrestling

wrestling without me ; but inwardly dwelling by Faith within me : surely, Lord, I will never let thee go, except thou bless me, and give me a new name, a new heart, a new spirit, and strength by the power of God to prevail over sin and Satan. And I beseech thee, O Lord, desire not to depart from me, as thou didst from Jacob, because the day breaketh, and thy grace beginneth to dawn and appear : But I from my soul, humbly with the *Emmauites*, intreat thee, O sweet Jesus, to abide with me, because it draweth toward night. For the night of temptation, the night of tribulation ; yea, my last long night of death approacheth, O blessed Saviour, stay with me therefore now and ever. And if thy presence go not home with me, carry me not from hence. Go with me, and live with me, and let neither death nor life separate me from thee. Drive me from my self, draw me unto thee. Let me be sick, but sound in thee ; and in my weakness let thy strength appear. Let me seem as dead, that thou alone maist be seen to live in me : so that all my members may be but instruments to act thy motions. Set me as a seal upon thine heart ; and let thy zeal be settled upon mine, that I may be out of love with all, that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table, to receive this Sacrament in thy house of grace : so I may hereafter through thy

Gen. 32.
24, &c.

Exod. 33. 14.

Cant. 8. 6.

* Luk. 22. 30.

4 Rev. 5. 9.

6 Chap. 7.

10, 11, 12.

Rom. 12. 1.

* Luk. 1. 75.

4 Mat. 26. 30.

Which is probable to have been the 23.

Pfal. 61 Cor. 16. 1. Rom. 15. 25. Qui copiosiores sunt & volunt pro arbitrio quisque suo quod visum est, contribuunt: & quod ita colligitur apud præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam egent, &c. Justin. Martyr. Apolog. 2.

thy mercy, be received to * eat and drink at thy Table in thy kingdom of Glory. And for thy mercy, I do here with the four beasts, and twenty four Elders, cast myself down before thy Throne of Grace; acknowledging, that it is thou that hast redeemed me with thy blood, and that salvation cometh only from thee. And therefore unto thee ^b I do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore. Amen.

Thirdly, Seeing Christ hath sacrificed himself for thee: (and all that thou canst give, is too little) therefore thou must offer thy self to be a living, holy, and acceptable sacrifice unto God; by serving him in * righteousness and holiness all thy days. Thus Tertullian witnesseth, that in his time a Christian was known from another man, only by the holiness and uprightness of his life.

2. Of the duties which we are to do after the Communion joyntly with the Congregation.

THE duties to be performed joyntly with the Church, are Three. First, publick thanksgiving, both by Prayers and * singing of Psalms: Thus Christ himself and his Apostles did. Secondly, joining with the Church, ^b in giving (every man

according

according to his ability) towards the relief of the poor. This was the manner of the Primitive Churches, to make *Colledions* and * *Love Feasts* after the *Lords Supper*, for the relief of the poor Christians. Thirdly, when thanks and praise is ended, then with all reverence to stand up, and to receive the *blessing of God*, by the mouth of his *Minister*; and to receive it, as if thou didst hear *God himself* pronouncing it unto thee from Heaven. For by their *blessing*, *God doth bless his people*.

Thus far of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, to observe diligently, whether thou hast truly received Christ in the Sacrament. Which thou maist thus easily perceive: for seeing his flesh is meat indeed, and his blood is drink indeed, and that he is so full of grace, that no man ever touched him by faith, but he received virtue from him; it cannot possibly be, that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins and filthiness. For if the *Hemorrhoyse* that did but touch his garment, had her bloody issue that continued so long, forthwith stanch'd; how much more will the bloody issue of thy sin be stanch'd, if thou then hast truly eaten and drunk the very flesh and blood of Christ? But if thy issue still runneth, thou maist

* *dyd-wm*,
Lucrum est
pietatis no-
mine facere
sumptum.
Tert. Apo.
adv. Gen. c.
39.

Num. 6. 23.
27.

Joh. 6. 55.

Mark 5. 29.

maist justly suspect thou hast never yet truly touched Christ?

Secondly, seeing thou hast now reconciled thy self to God, and renewed thy Covenant, and vowed newness and amendment of life; thou must therefore have a special care, that thou dost not yield to commit thy former sins any more: knowing that the * *unclean spirit*, if ever he can get into thy Soul again, after that it is swept and garnished: he will enter forcible possession with seven other devils worse than himself: So that the end of that man shall be worse than his beginning. Be ye not therefore like the Dog † that returns to his vomit, or the washed Sow that walloweth in the mire again. And return not to thy malice, like to the Adder: who laying aside her poison while she drinks, takes it up again when she hath done. But when either the devil or thy flesh shall offer to tempt and move thee to relapse into thy former sins, answer them as the Spouse doth in the Canticles, * *I have put off my coat* (of my former corruption) *how shall I put it on?* *I have washed my feet, how shall I defile them again?*

Lastly, If ever thou hast found either joy or comfort in receiving the holy Sacrament; let it appear by the eager desire of receiving it † often again. For the Body of Christ as it was * *anointed with the oyl of gladness above his fellows*; so doth it yield a sweeter savour than all the oynments of the world: The fragrant smell whereof allureth all souls who have once tasted

* Matth. 12. 43, &c.

† 2 Pet. 2. 22.

* Cant. 5. 3.

† Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant. Hier. Apol. adv. Jovin.

Quonidie communio-nem Eucharistie percipere non laudo, nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit.

Aug. (vel potius Gennadius) lib. de Ec. Dogm. c. 53.

† Psal. 45. 7.

Heb. 1. 9.

tasted the sweetness thereof, ever after to
 desire *of*ner to taste thereof again. c Be-
 cause of the savour of thy good Oyntments,
 therefore do the Virgins love thee. O^d taste
 therefore often, and see how good the Lord
 is, saith David. This is the Commandment of
 Christ himself, Do this in remembrance of me;
 and in doing this, thou shalt shew thy self
 best *mindful* and *thankful* for his death.
 For as oft as ye shall eat this bread and drink
 this cup, ye shall shew the Lords death until
 he come. And let this be the chief end
 whereunto both thy receiving and living
 tenderth: that thou maist be a holy Chri-
 stian, zealous of good works, purged from
 sin, to live soberly, righteously and godly in this
 present world; that thou maist be accepta-
 ble to God, profitable to thy brethren, and com-
 fortful unto thine own soul.

c Cant. 1. 3.

d Psal. 34. 8.

Tit. 2. 12, 14.

Thus far of the manner of glorifying God
 in thy life.

Now followeth the Practice of Piety in glo-
 rifying God in the time of sickness, and
 when thou art called to die in the Lord.

AS soon as thou perceivest thy self to
 be visited with any sickness, medi-
 tate with thy self.

1. That misery cometh not forth of the
 dust; neither doth affliction spring out of
 the earth. Sickness comes not by hap or
 chance as the Philistines supposed that
 their Mice and Emrods came,) but from
 mans wickedness, which as sparkles break-
 eth

Job 5. 6.

1 Sam. 6. 9.

^a Lam. 3. 39.

^b Psal. 107. 17.

Eccles. 10. 4.

² Chron. 15.

4.

^r Mat. 6. 6.

^d Psal. 4. 4.

^e Lam. 3. 40.

^f Joshua 7.

16, &c.

eth out. Man suffereth (saith ^a Jeremy) for his sins. Fools (saith ^b David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Solomon adviseth a man to carry himself towards an earthly Prince; If the Spirit of him that ruleth, rise up against thee, leave not thy place; for gentleness pacifieth great sins: so counsel I thee to deal with the Prince of Princes: If the spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart despair; for repentance pacifieth great sins. And whosoever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.

2. ^c Shut to thy Chamber door; ^d Examine thine own heart upon thy bed; ^e search and try thy ways. Search as diligently for thy capital sin, as ^f Joshua did for Achan, till thou findest it. For albeit God, when he beginneth to chasten his Children, hath respect to all their sins: yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgment, for some one grievous sin, wherein they have lived without Repentance.

3. When thou hast thus considered all thy sins, put thy self before the Judgment-Seat of God, as a Felon or Murderer, standing at the Bar of an earthly Judge: and with grief and sorrow of heart confesse unto God all thy known sins, especially thy Capital Offences, where-
with

with God is chiefly displeased. Lay them open, with all the circumstances of the time, place, and manner how they were committed, as may most serve to aggravate the *hainousness* of thy sins, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of heaven and earth, guilty of eternal death and damnation, for those thy *hainous* sins and transgressions. And having thus *accused* and *judged* thy self: cast down thy self before the † *Footstool* of his *Throne of grace*: assuring thy self, that whatsoever the *Kings* of *Israel* be, yet the *God of Israel* is a merciful God: And cry unto him from a penitent and faithful heart, for mercy and forgiveness, as eagerly and earnestly, as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which thou must do in these or the like words.

† Psal. 99. 5.
Heb. 4. 16.
* 1 King. 20.
31.

A Prayer when one begins to be sick.

O Most righteous Judge, yet in JESUS CHRIST my gracious Father: I wretched sinner do here return unto thee (though driven with pain and sickness) like the prodigal child with want and hunger. I acknowledge that this sickness and pain comes not by blind chance
or

Job 3. 25.

Hab. 3. 2.

or fortune, but by thy divine providence, and special appointment. It is the stroke of thy heavy hand, which my sins have justly deserved: and *the things that I feared, are now fallen upon me.* Yet I do well perceive, that *in wrath thou remembrest mercy,* when I consider how many, and how heinous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearful and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercy; and so I should have perished in my sins, and have been for ever condemned in hell.

1 Cor. 11. 13.

Heb. 12. 6,
7. &c.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest Children whom thou best lovest: giving me (by this sickness) both warning and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any sign of thy wrath or hatred; but as an assured pledge, and token of thy favour and loving kindness, whereby thou dost with thy temporal judgments draw me to judge of myself, and to repent of my wicked life, that I should not be condemned with the godless and unrepentant world. For thy holy Word assures me, that *whom thou lovest, thou thus chastenest:* and that *thou scourgest every son that thou receivest.* That if I endure thy chastening, *thou offerest thy self unto me as unto a son:* and that *all that continue*
in

in sin, and yet escape without correction (whereof all thy children are partakers) are bastards and not sons; and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity: and now being provoked by my sins and unthankfulness, hath such fatherly and profitable ends, in inflicting upon me this sickness and correction!

I confess, Lord, that thou dost justly afflict my Body with sickness, for my Soul was sick before of a long prosperity, and surfeited with ease, peace, plenty, and fulness of bread. And now, O Lord, I lament and mourn for my sins, I acknowledge my wickedness, and mine iniquities are always in my sight. Oh, what a wretched sinner am I, void of all goodness by nature, and full of evil by sinful custom! O, what a world of sin have I committed against thee, whilst thy long-sufferance expected my conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the goodness of thine own nature, than the deserts of sinners, I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that all-saving death which he hath voluntarily suffered for all which believe in him, Have mercy upon me, according to the multitude of thy mercies; turn thy face
away

Psal. 51. 3.

Psal. 51. 1.

* Verse 11.

† Psal. 28. 4.

Hos. 14. 3.

* Here name
that sin
which most
troubleth thy
conscience.

Mat. 3. 17.

away from my sins, and blot out all mine iniquities: * Cast me not out of thy presence; † neither reward me according to my deserts: For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? But thou, O Lord, art the helper of the helpless: and in thee the fatherless findeth mercy: for though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many, as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious Blood, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me *. And seeing that of thy love thou didst lay down thy life for my ransom, when I was thine enemy: Oh save now the price of thine own Blood, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight in my behalf. Reconcile me once again. O merciful Mediator, unto thy Father: for though there be nothing in me that can please him: yet I know that in thee, and for thy sake, he is well pleased with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again; that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me; and to procure to my self a more settled

led assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall *redeem the time*, which heretofore I have so lewdly and prophanely spent. And to the end, that I may the sooner and the easier be delivered from this pain and sickness, direct me, O Lord, I beseech thee, by thy divine providence, to such a *Physician* and *helper*, as that (by thy *blessing* upon the means) I may recover my former health and welfare again. And, good Lord, vouchsafe, that as thou hast sent this *sickness* unto me, so thou wouldst likewise be pleased to send thy *holy Spirit* into my heart, whereby this present sickness may be sanctified unto me; that I may use it as thy School, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so humbled at the one, that I *despair* not of the other: and that I may so renounce all confidence of help in my self, or in any other creature; that I may only put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections: and that by Nature I am angry and troward under every Cross and Affliction: O Lord, who art the *giver of all good gifts*, arm me with patience to endure thy blessed will and pleasure; and of thy mercy *lay no more upon me*, than I shall

Eph. 5. 16.

Jam. 1. 17.

Ioh. 3. 27.

1 Cor. 10. 13.

I shall be *able to endure* and suffer. Give me grace to behave my self in all patience, love, and meekness, unto those that shall come and visit me; that I may thankfully receive, and willingly embrace all good counsels and consolations from them: and that they may likewise see in me such a good example of *Patience*, and hear from me such godly lessons of *comfort*, as may be arguments of my Christian faith and profession, and instructions unto them, how to behave themselves when it shall please thee to visit them, with the like affliction of sickness. I know, O Lord, I have deserved to die; and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternal decree, appointed by this sickness to call for me out of this transitory life; I resign my self *into thy hands*, and holy pleasure; *thy blessed will be done*, whether it be by life or by death. Only I beseech thee of thy mercy forgive me all my sins, and prepare my poor soul, that by a true *faith*, and unfeigned *repentance*, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art *the hearer of prayers*, bear thou in heaven *this my prayer*; and in this extremity grant me these requests: not for

Psal. 31. 5.

Psal. 65. 2.
1 Kin. 8. 39.

for any worthiness that is in me, but for the merits of thy beloved Son *Jesus*, my only Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his Name*. In his Name therefore, and in his own words, I conclude this my imperfect Prayer, saying, *Our Father which art in Heaven, Hallowed be thy Name, &c.*

Joh. 16. 23.

Having thus reconciled thy self unto God in Christ;

1. Let thy next care be to set thy House in order, as *Isay* advised King *Ezechias*: making thy last Will and Testament, (if it be not already made.) If it be made, then peruse it, confirm it, and for avoiding all doubts and contention, publish it before Witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy last Will and Testament, and so deliver it locked or sealed up in some Box, to the keeping of a faithful Friend, in the presence of honest Witnesses.

Isa. 38. 1.

2. But in making thy Testament, take a Religious Divine's Advice, how to bestow thy Benevolence; and some honest Lawyer's counsel, to continue it according to Law.

Dispatch this before thy sickness doth increase, and thy memory decay: lest otherwise thy Testament prove a dotement, and so be another Man's fancy, rather than thy Will.

3. To prevent many inconveniencies,

R

let

let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of wealth, make thy *Will* in thy *health-time*. It will neither put thee *farther* from thy goods, nor hasten thee *sooner* to thy Death: but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble* when thou shalt have most need of *quiet*; for when thy *House* is set in order, thou shalt be better enabled to set thy *Soul* in order, and to dispose of thy Journey towards God.

2. If thou hast Children, give to every one of them a Portion, according to thy *ability*, in thy *life-time*; that thy life may seem an *ease*, and not a *yoak* unto them; yet so give, as that thy Children may still be beholding unto thee, and not thou unto them. But if thou keep all in thy hands whilst thou livest, they may thank *Death*, and not *thee* for the portion that thou leavest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the goods of this World, and if thou meanest to bestow them upon any *charitable* or pious uses, put not over that *good work* to the trust of others, seeing thou seest how most of other mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a man's *life*, how much greater cause hast thou to distrust their fidelity after thy *death*? Lamentable experience sheweth how many *dead mens Wills* have of late either

either been quite concealed, utterly overthrown, or by cavils and quirks of Law, frustrated or altered: whereas by the Law of God, the will of the dead should not be * violated; but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the Day of the Resurrection, will be a * just Judge both of the quick and dead. And if any thing should hap in his Will to be ambiguous or doubtful, it should be * construed as it might come nearest to the Honour of God, and the honest intention of the Testator. But let the vengeance due to such unchristian deeds, light on the Actors that do them, not on the Kingdom wherein they are suffered to be done. And let other Rich Men be warned by such wretched examples not so to † marry their minds to their Money; as that they will do no good with their goods, till Death divorceth them. Considering therefore the shortness of thine own life, and the uncertainty of others just dealing after thy death, in these unjust days: let me advise thee (whom God hath blessed with ability and an intent to do good) to become in thy life time, thine own Administrator: make thine own hands thine Executors, and thine own eyes thy Over-seers; cause thy Lanthorn to give her light before thee, and not behind thee: give God the glory, and thou shalt receive of him in a due time the reward, which of his grace and mercy he hath promised to thy good works.

* Gal. 3. 19.
 Heb. 9. 17.
 4 2 Cor. 5. 10.
 Eccl. 12. 14.
 Rom. 2. 13.
 1 Cor. 4. 5.
 * Voluntas
 testatoris ma-
 gis inspicien-
 da est quam
 verba. l. cum
 virum sect. fa-
 ni. C. de fidei,
 cum ff. ad leg.
 Fal. l. si ff. ad
 Treb. l. ubi
 sect. te rogo.
 † Matrimoniu-
 um inter Au-
 rum & Ar-
 cam, divorti-
 um inter De-
 um & Ani-
 mam. Aug.
 Felix quem
 faciunt alie-
 na pericula
 cautum.
 a Gal. 6. 9.
 b M. r. 16 42.
 Mar. 9. 41.
 Mat. 25. 34.
 &c.
 Luk. 14. 14.
 &c 18. 22.
 1 Cor. 15 58.
 Rev. 14. 13.

4. Having thus set thy *House* and *Soul* in order (if the ^c determined number of thy days be not expired) God will either have mercy upon thee, and say, ^d *Spare him* (O killing Malady) *that he go not down into the pit, for I have received a reconciliation*: Or else, his *Fatherly* providence will direct thee to such a *Physician*, and to such ^e *means*, as that by his blessing upon their *endeavours* thou shalt *recover*, and be restored to thy former *Health* again. But in any wise, take heed that thou, nor none for thee, send unto *Sorcerers, Wizards, Charmers, or Incanters* for help: for this were to leave the *God of Israel*, and to go to ^{*} *Baal-zebub*, the *God of Ekron*, for help, as did wicked *Ahaziah*, and to break thy *Vow* which thou hast made with the blessed *Trinity* in thy *Baptism*: and be sure that God will never give a *Blessing* by those means which he hath accursed; but if he permit *Satan* to *cure thy Body*, fear lest it tend to the *damnation of thy Soul*. Thou art [†] *tried*, be-ware.

c Job 14. 5.

† Job 33. 24.

a 2 Kin. 20. 7.

2 Kin. 5. 7, 8,

10.

Joh. 9. 7.

* 2 King. 1.

2. 3.

Lev. 20. 6.

Deut. 18. 10,

&c.

† Deut. 13. 3.

2 Chron. 16.

12.

5. When thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician* than in the *Lord*, as *Asa* did; of whom it is said, that he sought not to the *Lord* in his *Disease*, but to the *Physician*: which is a kind of *Idolatry*, that will increase the *Lord's* anger, and make the *Physick* received uneffectual. Use therefore the *Physician* as God's *Instrument*, and *Physick* as God's *Means*. And seeing it is not lawful without *Prayer* to use

use ordinary food, 1 Tim. 4. 4. much less extraordinary Physick (whose good effect depends upon the blessing of God) before thou takest thy Physick, pray therefore heartily unto God to bless it unto thy use, in these or the like words.

Jer. 8. 22.

A Prayer before taking of Physick.

O Merciful Father, who art the Lord of health, and of sickness, of life, and of death; who killest, and makest alive; who bringest down to the grave, and raisest up again: I come unto thee as the only Physician, who canst cure my Soul from sin, and my Body from sickness. I desire neither life nor death, but refer my self to thy most holy will. For, *tho we must needs die, and being dead, our lives are as water spilt on the ground, which cannot be gather'd up again*: yet hath thy gracious providence (whilst life remaineth) appointed means which thou wilt have thy Children to use; and (by the lawful use thereof) to expect thy blessing upon thine own means, to the curing of their sickness, and restitution of their health. And now O Lord, in this my necessity, I have according to thine Ordinance, sent for thy Servant (the Physician) who hath prepared for me this Physick, which I receive as means sent from thy fatherly hand: I beseech thee therefore, that as by thy blessing on a lump of dry Figs, thou didst heal *Ezekiah's* sore, that he recovered; and by seven times washing in the

1 Sam. 2. 6.

2 Sam. 14. 14

Isa. 38. 21.

2 King. 5. 14. river of *Jordan* didst cleanse *Naaman* the
 Syrian of his Leprosie, and didst restore
 the man that was *blind* from his birth, by
 Job 9. 6, 7. anointing his Eyes with Clay and Spittle,
 and sending him to wash in the Pool of *Si-*
 Mar. 8. 15. *loam*; and by touching the hand of *Pe-*
 ter's Wives Mother, didst cure her of her
 Fever; and didst restore the Woman
 Mat. 9. 20. &c. that touched the hem of thy Garment, from
 her bloody issue: So it would please thee
 of thine infinite goodness and mercy, to
 sanctifie this Physick to my use, and to
 give such a blessing unto it, that it may
 (if it be thy will and pleasure) remove
 this my sickness and pain, and restore me
 to health and strength again. But if the
 number of those days which thou hast
 appointed for me, to live in this Vail of
 Job 14. 5. misery, be at an end; and that thou hast
 sent this sickness, as thy Messenger, to call
 me out of this mortal life, then, Lord, let
 thy blessed will be done; for I submit my
 will to thy most holy pleasure. Only I
 beseech thee, increase my faith and pa-
 tience, and let thy grace and mercy be ne-
 ver wanting unto me; but in the midst of
 all extremities, assist me with thy holy Spi-
 rit, that I may willingly and chearfully re-
 sign up my Soul (the price of thine own
 Blood) into thy most gracious hands and
 custody. Grant this, O Father, for *Jesum*
Christ his sake, to whom with thee, and
 the Holy Ghost, be all honour and glory,
 both now and evermore. Amen.

Meditations for the sick.

WHilst thy sickness remaineth, use often (for thy comfort) these few *Meditations*, taken from the *ends* wherefore God sendeth afflictions to his Children. Those are *ten*.

1. That by afflictions God may not only * correct our sins past, but also work in us a deeper loathing of our natural corruption; and so prevent us from falling into many other sins, which otherwise we would commit: like a good *Father*, who suffereth his tender *Babe* to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the *Child of God* may say with *David*, * *It is good for me that I have been afflicted, that I may learn thy statutes*, for ^b before I was afflicted I went astray, but now I keep thy word. And indeed (saith *St. Paul*)^c *We are chastened of the Lord, because we should not be condemned with the world*. With one Cross God maketh two Cures: the chastisement of sins past, and the prevention of sin to come. For though the eternal punishment of sin (as it proceedeth from Justice) is fully pardoned in the Sacrifice of Christ, yet we are not (without serious judging of our selves) exempted from the temporal chastisement of sin: for this proceedeth only from the love of God, for our good. And this is the reason that when *Nathan* told *David*, from the Lord, that his sins were forgiven, yet that

* Deus suos Percutit ut emendet. Hier. Com. in Esa. 1. 6. Deus calamitates infligit, non extinguere, sed castigare nos cupiens. Basil. serm. 3. in divites.

^a Psal. 119.

71.

^b Psal. 119.

67.

^c 1. Cor. 11.

32.

2 Sam. 12.

10.

6 Verse 14.

the * *Sword* (of *Chastisement*) should not depart from his house, and that ^bhis Child should surely die. For God, like a skilful Physician, seeing the Soul to be *poysoned* with the *setting* of sin; and knowing that the *reigning* of the *flesh* will prove the *ruine* of the *Spirit*, ministreth the bitter *Pill* of *affliction*, whereby the *reliques* of sin are *purged*, and the *Soul* more *soundly* cured; the *Flesh* is *subdued*, and the *Spirit* is *sanctified*. Oh the *odiousness* of sin, which causeth God to *chasten* so *severely* his Children, whom otherwise he loveth so *dearly*.

Heb. 12. 6, 7.

8.

2. God sendeth affliction, to seal unto us our *Adoption*: for every Child whom God loveth, he correcteth: And he is a *Bastard* that is not corrected. Yea, it is a sure note, that where God seeth sin and smites not, there he detests and loves not. Therefore it is said, that he * suffered the wicked sons of *Ely* to continue in their sins without correction, because the Lord would slay them. On the * other side, there is no surer token of God's fatherly love and care, than to be corrected with some *Cross*, as oft as we commit any sinful crime. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation*. For the purest *Corn* is cleanest fanned, the finest *Gold* is ofttest tryed, and the sweetest *Grape* is hardest pressed, and the truest *Christian* heaviest crossed.

* Ad mala
servantur
non meritu-
ra moli.
1 Sam. 2. 25.
Namque
favor nimius
non est favor,
ira sed in-
gens. At fa-
vor in mag-
no saepe do-
lore later Ba-
sil. Antho.
sacr.

3. God sendeth affliction, to wean our hearts from too much loving this *world* and worldly vanities; and to cause us the
more

more earnestly to desire and long for * *Eternal Life*. For as the Children of *Israel* (had they not been ill intreated in *Egypt*) would never have been so willing to go towards *Canaan*: so (were it not for the crosses and afflictions of this life) God's Children would not so heartily long, and willingly desire for the Kingdom of *Heaven*. For, we see many *Epicures* that would be content to forego Heaven, on condition that they might still enjoy their earthly pleasures; and (having never tasted the joys of a better) how loth are they to depart this life? Whereas the Apostle (that saw * *Heavens glory*) tells us, that there is no more comparison betwixt the joys of eternal life, and the pleasures of this world, than there is betwixt the filthiest dung and the pleasantest meat; or betwixt the stinkiest † *Dung-hill*, and the fairest *Bed-Chamber*. As therefore a loving Nurse puts *Wormwood* or *Mustard* on the Breast, to make the Child the rather to forsake the Dug: so God mixeth sometimes * affliction with the pleasures and prosperity of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evil world; and so by riches grow proud; by fame insolent; by liberty wanton, and † spurn with their heel against the Lord, when they wax fat. For if God's Children love the world so well when (like a curst Stepmother) she mis-

* Crebris tribulationibus Ecclesiam suam Dominus exercet: ne l. cuncta temporalia forte prosperè currant; incolatu presentis exilli delectata, minus coelestem patriam suspiret. Beda in Cant. Mundanus affectus presentia amat, temporalia cumulat, spirituali negligit, & cum totus se spargit in imis, nil potest amare de summis. Justin. Patriarch. de disc. monast. cap. 4.
* 2 Cor. 12. 4.
† Phil. 3. 8.
* Ne sancti viri aliquâ elatione in hac vita superbiant, quibusdam tentationibus reprimuntur. Euch. in L.

seth and strikes us, how should we love this Harlot, if she smiled upon us, and stroaked us, as she doth her own worldly Brats? Thus doth God (like a wise and loving Father) embitter with crosses the pleasures of this life to his Children, that (finding in this earthly state no true and permanent joys) they might sigh and long for eternal life, where firm and everlasting joys are only to be found.

4. By affliction and sickness God exerciseth his Children, and the Graces which he bestoweth upon them. He refineth and tryeth their faith, as the Goldsmith doth his Gold in the * Furnace, to make it shine more glistering and bright; he stirreth us up to pray more diligently and zealously, and proverth what patience we have learned all this while in his + School. The like Experience he maketh of our Hope, Love, and all the rest of our Christian virtues: which without this Tryal, would rust like Iron unexercised, or corrupt like standing Waters, that either have no current, or else are not a poured from Vessel to Vessel; whose taste remaineth, and whose scent is not changed. And rather than a man should keep still the scent of his corrupt Nature to damnation; who would not wish to be changed from stire to stire, by crosses and sickness to salvation? For as the Camomile which is trodden, groweth best, and smelleth most fragrant; and as the fish is sweetest that lives in the saltiest waters, so those Souls are

* 1 Pet. 1. 7. Ut igne purgati & ab admixtione vitiorum carnalium defæcati, splendeant examinatae innocentie claritate. Hil. in Psal. 95. + Schola crucis, schola lucis. Gubernator in tempestate dignoscitur, in aciemiles probatur: delicata iactatio est, cum periculum non est: conflictatio in adversis, probatio est veritatis. Cyp. Serm. 4. de Im.
* Jer. 48. 11.

are most precious unto Christ, who are most exercised and afflicted with his Cross.

5. God sendeth afflictions to demonstrate unto the world, the *trueness* of his Childrens love and service. Every *Hypocrite* will serve God whilst he prospereth and *blesseth* him, as the Devil falsely accused *Job* to have done; but who (save his loving Child) will love and serve him in *adversity*, when God seemeth to be angry and *displeased* with him? yea, and cleave unto him most inseparably, when he seemeth (with the *greatest frown and disgrace*) to reject a man, and to cast him out of his favour? yea, when he seemeth to wound and kill as an enemy: yea, then to say with *Job*: *Though thou Lord kill me, yet will I put my trust in thee.* The loving and the serving of God, and trusting in his mercy in the time of our *correction and misery*, is the truest note of an unfeigned Child and *Servant of the Lord*.

Job 1. 9, 10.

Job 13. 15.

6. Sanctified affliction is a singular help to further our true Conversion, and to drive us home by repentance to our heavenly Father. In their affliction (saith the Lord) they will seek me diligently. *Egypt's* burthens made *Israel* cry unto God. *David's* troubles made him pray. *Azekiah's* sickness made him to weep; and misery drove the *Prodigal Child* to return and sue for his Fathers grace and mercy. Yea, we read of many in the Gospel, that by sicknesses and afflictions were driven to come unto Christ, who, if they had had

Hos. 5. 15.

Exod. 3. 7.

Psalm 86. 7.

Isaiah 38. 2, 3.

Luke 15,

16, &c.

health

* Deus non
delectatur
poenis no-
stris, sed con-
fessionem
querit er-
roris. Alb.
in Psalm 4.
Penitent.

Heb. 13. 3.

Heb. 4. 15.
& 2. 18. &
9. 8, 9.

health and prosperity, as others, would have (like others) neglected or contemn'd their Saviour, and never have sought unto him for his saving health and grace. For as the *Ark of Noah*, the higher it was tossed with the *Flood*, the nearer it mounted towards *Heaven*: so the *sanctified Soul*, the more it is exercised with *affliction*, the nearer it is lifted towards God. O *blessed* is that *Cross* that draweth a sinner to * come (upon the knees of his heart) unto *Christ*, to confess his own misery, and to implore his endless mercy! Oh *blessed*, ever *blessed* be that *Christ*, that never refuseth the sinner that cometh unto him, though weather-driven by affliction and misery.

7. Affliction worketh in us *piety* and *compassion* towards our fellow-brethren that be in distress and misery; whereby we learn to have a *fellow-feeling* of their Calamities, and to condole their estate, as if we suffer'd with them. And for this cause *Christ* himself would suffer, and be tempted in all things like unto us (sin only excepted) that he might be a merciful *High Priest*, touched with the feeling of our infirmities. For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Hereupon a Sinner in misery may boldly say unto *Christ*.

Non ignare mali, miseris succurito Christe.
Our frailty sith (O *Christ*) thou didst perceive,
Condole our state, who still in frailty cleave.

8. God

8. God useth our sicknesses and afflictions, as means and examples both to * manifest unto others the faith and virtues which he hath bestowed upon us, as also to strengthen those who have not received so great a measure of Faith as we. For there can be no greater encouragement to a weak Christian, than to behold a true Professor (in the extreamest sickness of his Body) supported with greater patience and consolation in his Soul. And the comfortable and blessed departure of such a man will arm him against the fear of death, and assure him that the hope of the godly is a far more precious thing than that flesh and blood can understand, or mortal eyes behold in this vale of misery. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities before us; the greatness of the miseries and crosses which oft times we endure, would make us doubt whether we be the Children of God or no. And to this purpose St. James saith, God made Job and the Prophets an example of suffering adversity, and of long patience.

9. By afflictions God makes us conformable to the Image of Christ his Son, who being the ^b Captain of our Salvation, was made perfect through sufferings. And therefore he first bare the Cross in shame, before he was ^c crowned with glory; and did

* Sinit Deus justum incidere in calamitates, ut virtutem quam in illo latet, aliis apertam manifestamque faciat. Dam. l. 2. de Orth. cap. 29.

^a Rom. 8. 18.

^b 1 Pet. 4. 14.

^c Heb. 2. 10.

^e Heb. 2. 7.

† Mat. 27. 34. didst first taste ^d gall before he did eat the
 : Luk. 24. 42. * bony-comb : and was first derided, King of
 Favos post the Jews, by the Souldiers in the High-
 nella gusta- Priests Hall, before he was saluted ^f King
 vit. Ter. lib. of Glory, by the Angels in his Fathers Court.
 de Coron-mi- And the more lively our Heavenly Father
 lir. c. 24. shall perceive the Image of his natural
 † Psal. 24. 7. Son to appear in us, the better he will
 * 2 Tim. 4. 7. love us ; and when we have, for a time,
 3. born his likeness in his sufferings, and
 † Rev. 3. 21. * fought and † overcome, we shall be crown-
 * Rev. 2. 17. ed by Christ ; and with Christ sit on his
 † Phil. 3. 21. Throne, and of Christ receive the * precious
 Ideo tentan- white stone and Morning Star, that shall
 tur Sancti, ut make us & shine like Christ for ever in his
 ipsi se agnos- Glory.
 cant. Primas. 10. Lastly, That the godly may be hum-
 Esse se mag- bled in respect of their own state and
 narum virum misery ; and God glorified by delivering
 homo crede- them out of their Troubles and Affli-
 rer, si nullum ctions, when they call upon him for his
 unquam ea- help and succour. For though there be
 rundem viri- no man so pure, but if the Lord will strait-
 um defectum ly * mark Iniquities, he shall find in him
 sentiret. just cause to punish him for his sin : yet
 Greg. l. 2. the Lord in mercy doth * not always in
 Moral. Job. the affliction of his Children, respect
 * Psal. 130. 3. their sins, but sometimes layeth afflicti-
 * In his quæ ons and crosses upon them for his glories
 patimur, nul- sake. Thus our Saviour Christ told his
 lum contra Disciples, That the man was not born blind
 Deum mur- for his own or his Parents sin : but that the
 mur cordi work of God should be shewed on him. So
 nostro subre- he told them likewise, that Lazarus's sick-
 pat : quia ad ness was not unto the death, but for the
 quid hoc glory
 Creator no-
 ster operetur,
 ignotum est.
 Greg. Epist.
 31.
 John 9. 3.
 John. 11. 4.

glory of God. O the unspeakable goodness of God, which turneth those afflictions, which are the shame and punishment due to our sins, to be the subject of his honour and glory.

These are the blessed and profitable ends, wherefore God sendeth sickness and affliction upon his Children; whereby it may plainly appear, that afflictions are not signs either of Gods hatred, or of our reprobation; but rather tokens and pledges of his fatherly love unto his Children, whom he loveth, and therefore chasteneth them in this life, where upon repentance, there remains hope of pardon; rather than to refer the punishment to that life, where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the * Primitive Church, were wont to give God great thanks, for afflicting them in this life. So the Apostles rejoiced, that they were counted worthy to suffer for Christ's Name, Act. 5. 41. And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in Heaven a better, and an enduring substance, Heb. 10. 34. And in respect of those holy Ends, the Apostle saith, * That though no affliction for the present seemeth joyous, but grievous; yet afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised. Pray therefore heartily, that as God hath sent unto thee this sickness; so it would please him to come himself unto

Malum pati
malum non
est: malum
facere malum
est. Chrys. de
Prod. Ind.

* Cum vaxamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptionem non patitur longius procedere, sed plagis ac verberibus emendat. Iact. lib. 5. cap. 23.
4 Heb. 12. 11.

unto thee with thy sickness; by reaching thee to make those *sanctified uses* of it, for which he hath inflicted the same upon thee.

Meditations for one that is recovered from Sickness.

IF God hath of his mercy heard thy *Prayers*, and restored thee to thy *health* again, consider with thy self,

1. That thou hast now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newness of life*. Let thy sin die with thy *sickness*: but live thou by grace to *holiness*.

2. Be not the more *secure*, that thou art restored to *health*, neither *insult* in thy self, that thou hast escaped *Death*; but think rather, that God (seeing how *unprepared* thou wast) hath of his mercy heard thy Prayer, spared thee, and given thee some *little* longer time of *respite*; that thou maist both amend thy life, and put thy self in a better readiness against the time that he shall call for thee without *further delay*, out of this world. For though thou hast escaped this, it may be thou shalt not escape the *next sickness*.

3. Consider how fearful a reckoning thou hadst made before the *Judgment-seat of Christ*, by this time, if thou hadst died of this *Sickness*: Spend therefore the time that remains, so, as that thou

thou maist be able to make a more *cheerful account* of thy life, when it must be expired *indeed*.

4. Put not far off the *day of Death*, thou knowest not for all this how near it is at hand; and being so fairly *warned*, be *wiser*. For if thou be taken unprovided the next time, thy *excuse* will be *less*, and thy *Judgment* greater.

5. Remember that thou hast vowed *amendment and newness of life*. Thou hast vowed a *vow unto God*, defer not to pay it, for he delighteth not in fools; pay therefore that thou hast vowed. The unclean Spirit is cast out; O let him not re-enter with seven worse than himself. Thou hast *sighed out the groans of Contrition*, thou hast wept the tears of *Repentance*; thou art *washed in the Pool of Bethesda*, streaming with five bloody Wounds, not of a *troubling Angel*, but of the *Angel of Gods presence*, troubled with the wrath due to thy sins; who descended into Hell, to restore thee to saving health, and Heaven. Return not *now*, with the Dog, to thine own vomit, nor like the *washed Sow*, to wallow again in the mire of thy former sins and uncleanness; lest *being intangled and overcome again with the filthiness of sin* (which now thou hast escaped) thy *latter end* prove worse than thy *first beginning*. Twice therefore doth our Saviour Christ give the same cautionary warning to *healed Sinners*. First to the Man cured of

Eccles 5. 4.

Mat. 12. 45.

^a Joh. 5. 4.

^b Isa. 63. 9.

^c 2 Pet. 2. 22.

^d Verse 20.

- John 5. 14. of his 38 years disease ; *Behold thou art made whole, sin no more, lest a worse thing fall upon thee.* Secondly, to the woman taken in adultery ; *Neither do I condemn thee : Go thy way and sin no more.* Teaching us, how dangerous a thing it is, to relapse and fall again into the former * excess of Riot. Take heed therefore unto thy ways ; and pray for grace, that thou mayst apply thy heart unto wisdom, during that small number of days which yet remain behind. And for thy present mercy and health received, imitate the *thankful Leper*, and return unto God this, or the like Thanksgiving.
- John 8. 11.
- * Pet. 4. 4.
- Psal. 90. 12.

A Thanksgiving to be said of one that is recovered from sickness.

1 Sam. 2. 6.

O Gracious and merciful Father, who art the Lord of Health and Sickness, of Life and of Death : *who killest, and makest alive ; who bringest down to the Grave, and raisest up again ; who art the only preserver of all those that trust in thee, I thy poor and unworthy Servant, having now (by experience of my painful sickness) felt the grievousness of misery due unto sin, and the greatness of thy mercy in forgiving sinners, and perceiving with what a fatherly compassion thou hast heard my Prayers, and restored me to my health and strength again ; do here (upon the bended knees of my heart) return (with the thankful Leper) to acknowledge thee alone to be the God of*

of my health and salvation : and to give thee the praise and glory for my strength and deliverance out of that grievous Disease and Malady : and for thus turning my *mourning* into mirth, my *sickness* into health, and my *death* into life. My sins deserved punishment, and thou hast corrected me, but hast not given me over unto death. * I looked (from the day to the night) when thou wouldst make an end of me : I did chatter like a Crane or a Swallow : I mourned (as a Dove) when the bitterness of sickness oppressed me : I lifted up mine eyes unto thee, O Lord, and thou didst comfort me, for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption ; and when I found no help in myself, nor in any other creature (saying, I am deprived of the residue of my years, I shall see man no more among the Inhabitants of the World) then didst thou restore me to health again, and gavest life unto me ; I found thee, O Lord, ready to save me.

And now, Lord, I confess, that I can never yield unto thee such a *measure* of thanks, as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodness with *acceptable works*) O that I could with *Mary Magdalen* testify the love and thankfulness of my heart, with *abounding tears* ! O, what shall I be able to render unto thee, O Lord, for all these benefits which thou bestowedst upon my Soul ! Surely ; as in my *Sickness*, when I had nothing
 else

* Isa. 38. 9.
 &c.

Rom. 12. 1.

else to give unto thee, I offered Christ and his *merits* unto thee as a *Ransom* for my sins; so being now restored by thy Grace unto my health and strength, and having no better thing to give; behold, O Lord, I do here offer up my self unto thee, beseeching thee so to assist me with thy *Holy Spirit*, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

O Lord forgive me my former follies and unthankfulness, that I was no more careful to love thee, according to thy *goodness*, nor to serve thee, according to thy *will*; nor to obey thee, according to thy *Commandments*; nor to thank thee, according to thy *benefits*. And seeing thou knowest, that of *my self* I am not sufficient so much as to think a good thought (much less to do that which is good and acceptable in thy sight;) assist me with thy grace and *holy Spirit*, that I may (in my *prosperity*) as devoutly spend my health in thy service, as I was earnest in my *sickness* to beg it at thy hands. And suffer me never to forget either this thy *mercy*, in restoring me to my *health*, or those *Vows* and *Promises* which I have made unto thee in my *sickness*. With my *new* health, renew in me, O Lord, a *right Spirit*: which may free me from the slavery of *sin*, and establish my heart in the service of *grace*. Work in me a greater de-

detestation of all sins (which were the causes of thy anger, and my sickness) and increase my Faith in Jesus Christ, who is the Author of my health and salvation. Let thy good Spirit lead me in the way that I should walk; and teach me to deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this world, that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite and small remnant of days, which cannot long continue; Teach me, O my God, so to number my days, that I may apply my heart to that spiritual wisdom which directeth to salvation. And to this end make me more zealous than I have been in Religion, more devout in prayer, more fervent in spirit, more careful to hear and profit by the preaching of thy Gospel, more helpful to my poor Brethren, more watchful over my ways, more faithful in my calling, and every way more abundant in all good works. Let me (in the joyful time of prosperity) fear the evil day of affliction; in the time of health, think on sickness; in the time of sickness, make my self ready for death; and when death approacheth, prepare my self for Judgment. Let my whole life be an expressing thankfulness unto thee for thy Grace and Mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the thousand thou-

sands

Tit. 2. 12.

Psal. 90. 12.

Rev. 5, 12,
 &c.

sands of Angels, the four Beasts, and twenty four Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee, O Father, which sittest upon the Throne, and to the Lamb, thy Son, who sittest at thy right hand, and to the Holy Spirit, which proceedeth from both; the holy Trinity of persons in unity of substance; all praise, honour, glory, and power, from this time forth and for evermore. Amen.

Meditations for one that is like to die.

IF thy Sickness be like to encrease unto Death, then meditate on Three things; First, how graciously God dealeth with thee. Secondly, from what evils Death will free thee. Thirdly, what good Death will bring unto thee.

First, Concerning Gods favourable dealing with thee.

1. Meditate, That God useth this chastisement of thy body, but as a Medicine to cure thy soul, by drawing thee (who art sick in sin) to come by Repentance unto Christ (thy Physician) to have thy Soul healed.

2. That the sorest sickness, or painfullest Disease which thou canst endure, is nothing, if it be compared to those dolours and pains which Jesus Christ thy Saviour hath suffered for thee: when in ^a a bloody sweat, he endured the ^b wrath of God, the pains of ^c hell, and a ^d cursed death which was due to thy sins. Justly therefore

Mat. 9. 12.

^a Luk 22. 44.

^b Psal. 88. 7.

Isa. 53. 6.

^c Psal. 18. 5.

^d Heb. 5. 7.

may

may he use those words of *Jeremy*, Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath. Hath the Son of God endured so much for thy redemption, and wilt not thou a sinful man endure a little sickness for his pleasure; especially when it is for thy good?

3. That when thy sickness and disease is at the extreamest, yet it is less and easier than thy sins have deserved. Let thine own Conscience judge whether thou hast not deserved worse than all that thou dost suffer.

Murmur not therefore, but considering thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishments. Think how willingly the damned in Hell would endure the extreamest pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternal torments. And seeing that it is his mercy that thou art not rather consumed than corrected; how canst thou but bear patiently his temporal correction, seeing the end is to save thee from eternal damnation?

4. That nothing cometh to pass in this case unto thee, but such as ordinarily befall to others thy Brethren; who (being the beloved and undoubted servants of God when they lived on earth) are now most blessed and glorious Saints with Christ

Gal. 3. 13.
Lam. 1. 12.
Dum legimus
vel audimus
quot & quan-
ta ille sine
culpa susti-
nuit, intelli-
gimus nos
peccatores
omnia debe-
re libenter
sustinere.
Theod ad
5 Cap. in
Rom.

Lam. 3. 22.

1 Cor. 11. 32.

Heb. 11.

1 Pet. 5. 2.

Christ in Heaven : as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the *like burthen* ; but they are now delivered from *all* their miseries, troubles, and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leisure) thou shalt also be delivered from thy sickness and pain, either by *restitution* to thy former health, with *Job* ; or (which is far better) by being received to heavenly rest, with *Lazarus*.

5. Lastly, that God hath not given thee over into the *hand* of thine *Enemy*, to be punished and disgraced ; but (being thy loving *Father*) he corrected thee with his own merciful hand. When *David* had his wish, to chuse his own chastisement, he chose rather to be corrected by the hand of God, than by any other means ; *Let us fall into the hand of the Lord, for his mercies are great, and let me not fall into the hand of man.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though no *Affliction* seemeth joyous for the present) we know nothing cometh but what is good ? The consideration hereof made *David* to endure *Shimei's* cursed railing with greater patience, and to correct himself another time for his impatiency ; *I should not have opened my mouth, because thou didst it : and Job, to reprove the unadvised speech of his Wife ! Thou speakest like a foolish*

2 Sam. 24.
14.

Heb. 12. 11.

2 Sam. 16. 9,
10.

Psal. 39. 9.

Job 2. 10.

foolish Woman; What? shall we receive good at the hand of God, and not receive evil? And though the Cup of Gods wrath due to our sins, was such a horror to our Saviour's humane nature, that he earnestly prayed that it might pass from him; yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arm thee with patience in thy sickness, than to see that it cometh from the hand of thy heavenly Father, who would never send it, but that he sees it to be unto thee both needful and profitable.

Job 2. 10.

Mat. 26. 39.

Verse 42.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a corruptible Body, which was conceived in the weakness of flesh, the heat of lust, the stain of sin, and born in the blood of filchiness: a living Prison of thy Soul, a lively instrument of sin, a very sack of stinking dung: the excrements of whose Nostrils, Ears, Pores, and other passages (duly considered) will seem more loathsome than the uncleanest sink or vault. Insomuch that whereas Trees and Plants bring forth Leaves, Flowers, Fruits, and sweet smells; man's body brings forth naturally nothing but Lice, Worms, Rottenness and filthy stinks. His affections are altogether corrupted: and the imaginations of his heart are only evil continually. Hence it is that the ungodly is not satisfied with

psal. 14. 1.
Gen. 6. 5.

prophaneness, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with preciseness, nor the malicious with revenge, nor the leach-
 ous with uncleanness, nor the covetous with gain, nor the drunkard with drinking. New passions and fashions do daily grow : new Fears and Afflictions do still arise ; here Wrath lies in wait, there Vain-glory vex-
 eth : here pride lifts up, there disgrace casts down ; and every one waiteth who shall arise in the ruine of another. Now a Man is privily stung with Back-biters like fiery Serpents : anon he is in danger to be openly devoured of his enemies, like Daniel's Lyons. And a godly man, where ere he liveth, shall ever be vexed (like Lot) with Sodom's uncleanness.

a Rom. 6. 7.
 Rev. 21. 4.

Isa. 57. 1.

2 Kin. 22. 20.

Isa. 26. 20.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sin : so that after Death there shall be no more sorrow, nor crying ; neither shall there be any more pain, for God shall wipe away all tears from their eyes. Yea, by death we are separated from the company of wicked Men, and God taketh away merciful and righteous men from the evil to come. So he dealt with Josiah : I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, until the indignation pass over. So that as Paradise is the Heaven of the souls joy ; so the Grave may be termed the Haven of the bodies rest.

3. Where-

3. Whereas this wicked body lives in a world of *wickedness*, so that *the poor soul* cannot look out at *the Eye*, and not be *infected*; nor hear by *the Ear*, and not be *distracted*; nor smell at *the Nostrils*, and not be *tainted*; nor taste with *the Tongue*, and not be *allured*; nor touch by *the Hand*, and not be *defiled*; and every sense upon every temptation is ready to *betray* the Soul; by death the soul shall be delivered from this *Thralldom*, and this *corruptible body* shall put on *incorruption*, and *this mortal* immortality, 1 Cor. 15. 53. O blessed, thrice blessed be that Death in *the Lord*, which delivers us out of so evil a world, and freeth us from such a *body* of bondage and corruption.

The third sort of Meditations are, to consider what good death will bring unto thee.

1. **D**EATH bringeth the godly Man's Soul to enjoy an *immediate Communion* with the *blessed Trinity* in everlasting *bliss* and *glory*.

2. It translates the Soul from the *Miseries* of this world, *the contagion* of sin, and *society* of Sinners, to the *City* of the living God, the *Celestial Jerusalem*, and the company of innumerable *Angels*, and to the assembly and congregation of the *first-born*, which are written in *Heaven*, and to God the *Judge* of all, and to the souls of just Men made perfect, and to *Jesus* the *Mediator* of the new Covenant.

3. Death putteth the Soul into the a-

S 2

ctual



Heb. 12. 22,
23, 24.

actual and full possession of all the inheritance and happiness which Christ hath either promised unto thee in his Word, or purchased for thee by his blood.

This is the good and happiness whereunto a blessed death will bring thee. And what truly Religious Christian that is young, would not wish himself old, that his appointed time might the sooner approach to enter into this celestial Paradise; where thou maist exchange thy Brass for Gold, thy Vanity for Felicity, thy Vileness for Honour, thy Bondage for Freedom, thy Lease for an Inheritance, and thy mortal State for an immortal Life? He that doth not daily desire this blessedness above all things, of all others he is less worthy to enjoy it.

a Plut. in vit.
Cat. Cic.
Tuf. quest. l. 1.
Vel de præci-
piti venias in
Tartara saxo,
Ut qui Socrati-
cum de ne-
ce legit opus.
Ovid. in Itin.

Mat. 25. 21.

If a Cato Uticensis, and Cleombrotus, two Heathen-men, (reading Plato's Book of the Immortality of the Soul) did voluntarily, the one break his neck, the other run upon his Sword, that they might the sooner (as they thought) have enjoyed those joys: what a shame is it for Christians (knowing those things in a more excellent measure and manner out of Gods own Book) not to be willing to enter into these heavenly Joys? especially when their Master calls for them thither. If therefore there be in thee any love of God, or desire of thine own happiness or salvation, when the time of thy departing draweth near; that time, I say, and manner of Death, which God in his unchangeable Counsel hath appointed, and determined before

fore

fore thou wast born; yield and surrender up (willingly and chearfully) thy Soul into the merciful hands of *Jesus Christ thy Saviour*. And to this end, when the time is come, as *the Angel* in the sight of *Manoah* and his Wife, ascended from *the Altar* up to *heaven in the flame of the sacrifice*, so endeavour thou, that thy spirit in the sight of thy friends, may from *the Altar* of a contrite heart, ascend up to Heaven, in the sweet perfume of this or the like *spiritual Sacrifice of Prayer*.

Judg. 13. 19.
20.

A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.

O Heavenly Father, who art ^a the Lord God of the spirits of all flesh, and hast made us these souls, and hast ^b appointed us the time, as to come into this world, so (having finished our ^c course) to go out of the same: the ^d number of my days which thou hast ^e determined, are now expired, and I am come to the utmost bounds which thou hast appointed, beyond which I cannot pass. I know (O Lord) that if thou enterest into judgment, no flesh can be justified in thy sight: And I (O Lord) of all others should appear most impure and unjust; for I have not fought that good fight for the defence of thy Faith and Religion, with that zeal and constancy that I should: but for fear of displeasing the World, I have given way unto sins and errors; and for desire to please my flesh,

^a Num. 16.
22.
Num. 27. 16
^b Jer. 38. 16
Act. 17. 25
26.
^c 2 Tim. 4. 7
^d Psal. 90. 12.
^e Job 14. 5.
14. & 16.
Luk. 22. 53

Psal. 143. 2

2 Tim. 4. 7.

I have broken all thy Commandments,
 in thought, word, and deed; so that my sins
 have taken such hold on me, that I am not
 able to look up, and they are more in number
 than the hairs of my head. † If thou wilt
 straitly mark mine iniquities; O Lord,
 where shall I stand? * If thou weighest me
 in the ballance, I shall be found too light. For
 I am void of all righteousness, that might
 merit thy mercy; and loaded with all in-
 quities that most justly deserve thy heavi-
 est wrath. But O my Lord, and my God,
 for Jesus Christ thy Son's sake, in whom
 only thou art well pleased with all peni-
 tent and believing sinners; take pity and
 compassion upon me, who am the ^a chief
 of sinners. Blot out all my sins out of thy
 * remembrance, and ^b wash away all my
 transgressions out of thy sight, with the
^c precious blood of thy Son, which I believe
 that he (as an undefiled ^d Lamb) hath
 shed for the cleansing of my sins. In this
 faith I lived; in this faith I die: belie-
 ving that * Jesus Christ died for my sins,
 and rose again for my justification. And
 seeing that he hath endured that Death,
 and ^e born the burthen of that Judgment,
 which was due unto my sins; O Father,
 for his Death and Passion's sake, now (that
 I am coming to appear before thy Judg-
 ment-seat) acquit and deliver me from
 that fearful Judgment, which my sins have
 justly deserved. And perform unto me
 that gracious and comfortable Promise
 which thou hast made in thy Gospel:
 That

That whosoever believeth in thee, hath everlasting life, and shall not come into Judgment, but shall pass from death unto life. Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation in the merits of thy obedience and Blood. Increase, O holy Spirit, my patience, lay no more upon me than I am able to bear: and enable me to bear so much, as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer and Sanctifier, vouchsafe, that as my outward man doth decay; so my inward man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my Soul in a readiness, that (like a ^a wise Virgin, having the ^b Wedding Garment of thy Righteousness and holiness) she may be ready to meet thee at thy coming, with Oyl in her lamp. ^c Marry her unto thy self; that she may be ^d one with thee in everlasting love and fellowship. O Lord, ^e reprove Satan, and chase him away: ^f Deliver my soul from the power of the Dog. Save me from the Lyons mouth. I thank thee, O Lord, for all thy blessings both spiritual and temporal, bestowed upon me: especially for my Redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy ^{*} Angels from my youth up until now. Lord, I beseech thee give them a charge to attend upon me till thou callest for my soul; and then to carry her (as they did the soul of ^a Lazarus) into thy

Joh. 5. 24.

Luk. 17. 5.

1 Cor. 10. 13.

^a Mat. 25. 4.

^b Mat. 22. 11.

Rev. 19. 8.

^c Rev. 19. 7.

^d Joh. 17. 22.

^e Zech. 3. 2.

^f Psal. 22. 20, 21.

^{*} Mat. 18. 10.

Heb. 1. 14.

^a Luk. 16. 22.

^b Mat. 8. 11.
Luk. 3. 18.

^c Eph. 1. 10.
Act. 15. 11.
^d Act. 7. 59.

thy *Heavenly* ^b *Kingdom*. And as the time of my departure shall approach nearer unto me, so grant, O Lord, that my Soul may draw nearer unto thee, and that I may joyfully commend my soul into thy hands, as into the hands of a loving Father, and merciful ^c Redeemer, and at that instant, ^d O Lord graciously receive my Spirit. All which that I may do, assist me, I beseech thee, with thy Grace : and let thy holy Spirit continue with me unto the end, and in the end, for Jesus Christ his sake, thy Son, my Lord, and only Saviour : In whose Name I give thee the glory, and beg these things at thy hand, in that Prayer which Christ himself hath taught me, saying,

Our Father which art in Heaven, &c.

*Meditations against Despair, or doubting
of Gods Mercy.*

IT is found by continual experience, that near the time of Death (when the Children of God are weakest) then Satan makes the *greatest flourish* of his strength, and assails them with his strongest temptations. For he knoweth that either he must now or never prevail : for if their souls once go to Heaven, he shall never vex nor trouble them any more. And therefore he will now bestir himself as much as he can, and labour to set before their eyes all the *gross sins* which ever they committed, and the *Judgments* of God which are due unto them ; there-
by

by to drive them, if he can, unto despair, which is a grievouſer ſin than all the ſins that they committed, or he can accuſe them of.

If Satan therefore trouble thy Conſcience more towards thy death, than in thy life;

1. Confess thy ſins unto God, not only in general, but alſo in particular.

2. Make ſatisfaction unto thoſe Men, whom thou haſt wronged, if thou beſt able. And if thou doſt injuriouſly or fraudulently detain or keep in thy poſſeſſion, any lands or goods, that of right do belong to any Widow, or Fatherleſs Child, preſume not, as thou tenderſt thy Souls health, to look Chriſt the righteous Judge in the face, unleſs thou doſt firſt make a reſtitution thereof to the right owners; for the Law of God under the penalty of his curſe, requireth thee to a reſtore whatſoever was given thee to keep, or which was committed to thy truſt, or whatſoever by robbery, or violent oppreſſion, thou tookeſt from thy neighbour, with a fifth part for amends added to the principal. And unleſs that like Zaccheus thou doſt make a reſtitution of ſuch Goods and Lands, according to Gods Law, thou canſt never truly repent, and without true Repentance, thou canſt never be ſaved. But though by the temptation of the Devil, thou haſt done wrong and injury; yet if thou doſt truly repent and make reſtitution to thy power, the Lord hath promiſed to be merciful unto thee, to hear the Prayers of his faithful Miniſters for thee,

Satans firſt ſtratagem in time of death. The deſerture.

4 Lev. 6. 2, 3, 4, &c. Num. 5. 6, 7, 8.

Non remittitur peccatum, niſi reſtituatur ablatum

4 Luk. 19. 8, 9.

Mic. 6. 19, 11.

6 Jer. 18. 7.

Act. 2. 38.

Act. 8. 22.

Gen. 20. 7.

Jun. 5. 14.

15, 16.

Lov. 6. 6, 7.

to forgive thee thy trespass and sin, and to receive thy soul in the Merits of Christ's Blood, as a Lamb without blemish.

3. Ask God for Christ his sake pardon and forgiveness. And then these troubles of mind are no Discouragements, but rather Comforts: Exercises, not Punishments. They are assurances unto thee, that thou art in the right way: for the way to Heaven is by the gates of Hell: that is, by suffering pains in the body, and such doubtings in the mind, that thy estate in this life being every way made bitter, the joys of eternal life may relish unto thee better and more sweet.

If Satan tell thee that thou hast no Faith, because thou hast no feeling; Meditate,

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid unto thy charge; for they belong to the flesh from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better faith to believe without feeling, than with feeling. The least faith (so much as a grain of Mustard-seed, so much as is in an Infant baptized) is enough to save the soul which loveth Christ, and believeth in him.

3. That the Child of God which desireth to feel the assurance of God's favour, shall have his desire, when God shall see

Satan's second assault.
The Christians encounter.

Mar. 9. 24.

Mat. 14. 31.

Job 13. 15.

Mat. 17. 20.

see

see it to be for his good : For God hath promised to give them the ** Water of Life*, who thirst for it. We have an example in ** Mr. Glover* the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake : and then cryed out, and clapped his hands for joy to his Friends, saying, *O Austin, he is come, he is come*; meaning the feeling joy of Faith, and the Holy Ghost. Tarry therefore the Lords leisure : be strong, and he shall comfort thine heart.

If Satan shall aggravate unto thee the greatness, the multitude, and hainousness of thy sins ; meditate,

1. That upon true Repentance it is as easie with God to forgive the greatest sin as the least ; and he is as willing to forgive many, as to pardon one. And his mercy shineth more in pardoning great Sinners, than small offenders ; as appears in the Examples of *Manasses, Magdalen, Peter, Paul, &c.* And where sin most abounded, there doth his Grace rejoyce to abound much more.

2. That God did never forsake any man, till a man did first forsake God, as appears in the examples of *Cain, Saul, Achitophel, Ahaziah, Judas, &c.*

3. That God calleth all, even those sinners who are heavy laden with sin, and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the history of the Gospel witnesseth : There came unto Christ all sorts of

4 Rev. 21. 6.
Isa. 55. 1.
* Fox Acts
& Monum.

Psal. 27. 14.

Satan's third assault.

The encounter.

1 Tim. I. 15.

Rom. 5. 20.

Mat. 11.

of sick sinners; the blind, lame, halt, Lepers; such as were sick of Palsies, Dropfies, Bloody-fluxes; such as were Lunatick, and possessed with unclean Spirits and Devils: Yet of all these, not one that came and asked his mercy and help, went away without his errand: If mercy he asked mercy he found, were his sin never so great, were his Disease never so grievous. Nay, he offered and gave his mercy to many that never asked it; (being moved only with the bowels of his own compassion, and the sight of their misery) as to the woman of Samaria, the widow of Naim, and to the sick man that lay at the Pool of Bethesda, who had been 38 years sick. If he thus willingly gave his mercy to them that did not ask it, and was found of them (as the Prophet saith) that sought him not; will he deny mercy unto thee, who dost so earnestly pray for it with Tears; and dost, like the poor Publican, so heartily knock for it, with penitent fists upon a bruised and broken heart? Especially when thou prayest to thy Father, in the name and mediation of Christ, for whose sake he hath promised to grant whatsoever we shall ask of him; as sure as God is true, he will not. Though our sins had provoked the Lord to send out his sentence against them, yet upon their repentance he recalled it again, and spared the City: how much more if thou likewise repentest, will he spare thee, seeing his sentence is not yet

Joh. 4.

Luk. 7. 13.

Isa. 65. 1.

Rom. 10. 20.

Joh. 14. 14.

yet gone forth against thee? if he deferred the judgments all *Abab's* days, for the external shew only which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt *unfeignedly* repent of thy sin, and return unto him for grace and mercy?

He offered his mercy unto *Cain* (who murdered his innocent Brother.) *If thou dost well, shalt thou not be accepted?* As if he should have said, If thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both *thou* and thine *Oblation* also shall be acceptable unto me. And to *Judas* (that so treacherously betray'd him) in calling him a *friend*, a *sweet* appellation of love: and when *Judas* offered, he willingly consenteth with that *mouth* (wherein never was found ^b guile) to kiss those dissembling lips, under which lurked the ^c poyson of *Asps*. Had *Judas* apprehended this word *friend* out of the mouth of *Christ*, as *Benhadad* did the word *Brother* from the mouth of *Abab*, doubtless *Judas* should have found the *God of Israel* more merciful than *Benhadad* found the *King of Israel*. But God was ^{*} more displeased with *Cain* for desparing of his mercy, than for murdering his Brother, and with a *Judas* for hanging himself, than for betraying his Master: in that they would make the sins of mortal men greater than the Infinite mercy of the eternal God; or as if they could be more *sinful*, than God was merciful. Whereas the least drop of *Christ's* Blood

Novit Dominus mutare sententiam, si tu noveris emendare vitam. Aug. in Psal. 50.

Gen. 4. 7.

a Mat. 26.

50.

b 1 Pet. 2.

22.

c Psal. 140.

3.

1 King. 20.

32, 33.

Verse 34.

* Judam non tam scelus quam desperatio fecit penitus interire. Aug. li. de util poenit. 4 Sceleratio omnibus O Juda exutisti, quem non poenitentia duxit ad Dominum, sed desperatio traxit ad laqueum. Leo.

Blood is of more merit to procure God's mercy for thy *salvation*, than all the sins (that thou hast committed) can be of force to provoke his wrath to thy *damnation*.

Satan's fourth
assault.

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because thy sins are greater than other mens, as being sins of knowledge, and of many years continuance, and such as whereby others have been undone: and all (for the most part) committed wilfully and presumptuously against God and thy Conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee; Meditate,

The encoun-
ter.

1. That many (who are now in Heaven most blessed and glorious *Saints*) committed in the same kind (when they lived on earth) as great and greater sins than ever thou hast committed, and continued (before they repented) in those sins as long as ever thou hast done. As therefore all their sins and the continuance in them, could not hinder Gods mercy upon their *repentance*, from forgiving their sins, and receiving them into *favour*; no more shall thy sins and continuance therein, hinder him from being merciful unto thee, if thou dost repent as they did: yea, upon thy *Repentance*, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the *least sin* in Gods *Justice* without repentance is *damnable*; so the *greatest sin* upon repentance is in his *mercy* *pardonable*. Thy greatest and inveteratest sins are but the sins of a man, but the

1 Tim. i. 16.

the least of his Mercies is the mercy of God. Because thou knowest thine own sins, thou doubtest whether they shall be pardoned. Mark how this doubtful case is resolved by God himself. Many in *Isaiah's* days, thought (as thou dost) that they had continued so long in sin, that it was too late for them now to seek to return unto God for Grace and Mercy. But God answereth them, *Seek ye the Lord whilst he may be found: call ye upon him whilst he is near.* As if he had said, whilst life lasteth, and my Word is preached, I am near to be found of all that seek me, and pray unto me. The people reply: But we (O Lord) are grievous sinners, and therefore dare not presume to call upon thy Name, or to come near thine Holiness. To this the Lord answereth, *Let the wicked forsake his way, and the man of iniquity his thoughts: and let him return unto me, and I will have mercy upon him, and to his God, and I will pardon him abundantly.* But we would think (say the people) that if our sins were but ordinary sins, this promise of Mercy might belong unto us: But because our sins are so great, and of such long continuance, therefore we fear lest when we appear before God, he will reject us. To this God answereth again: *My thoughts (of mercy) are not your thoughts, neither are your ways (of pardoning) my ways: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* If therefore every sinner in the world were a world of such sinners as thou art;

*Isa. 55. 6, 7.
8, 9.*

Act. 20. 28.

1 Joh. 1. 7.

art ; do thou but yet (what God bids thee) *repent and believe, and the ^a Blood of Jesus Christ, being the Blood of God, will cleanse both thee, and them from all your sins.*

Joh. 3. 16.

2. That as God did foresee all the sins which the world should commit, and yet *all those* could not hinder him from *loving the world*, so that he gave *his only begotten Son to death, to save as many of the world, as would believe and repent* : much less shall thy sins (being the sins of the least member of the world) be able to hinder God from *loving thy soul, and forgiving thy sins, if thou dost repent and believe.*

Rom. 5. 8, 9.

3. That if he loved thee so dearly (when thou wast his *Enemy*) that he payed for thee *so dear a price as the spilling of his heart blood* ; how can he now but be gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee ? Look not thou therefore to the *greatness* of thy sins, but to the *infiniteness* of his mercy, which is so surpassing great, that if thou puttest all thine *own grievous sins* together, and addest unto those the sins of *Cain and Judas* ; and puttest unto them all the sins of all the *Reprobates* in the world (doubtless it would be a *huge heap*) yet compare this huge heap with the *infinite mercy* of God, and there will be no more comparison betwixt them, than betwixt the *least Mole-hill & the greatest Mountain* in a Country. The cry of the grievouf-est sins that ever we read of, could never reach up *higher* than unto *Heaven*, as the cry

of

of the sins of Sodom : but the mercy of God (saith David) reacheth up higher than the Heavens, and so overtoppeth all our sins. And if his mercy be greater than all his works, it must needs be greater than all thy sins. And so long as his mercy is greater than the sins of the whole world, do thou but repent, there is no doubt of pardon.

If [†] Satan shall object, that thou hast many times vowed to repent, and hast made a shew of repentance for the time, and yet didst fall to the same sins again and again; and that all thy repentance was but feigned, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate.

1. [†] That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldst despair; seeing that this is the common case of all the Children of God in this life, who vow so oft to forbear some sin ^{*} till perceiving their weakness not able to perform it, they vow that they will vow no more. Their Vows shew the desires of their spiritual Man; - their breaking, the weakness of their corrupt flesh. And our oft slips into the same sins, Christ foresaw, when he taught us to pray daily; *Our Father, forgive us our trespasses.*

Christ his sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read *Luther* on Galat. Chap. 5.

Gen. 19. 13.
Psal. 108. 4.

Psal. 145. 9.
^{*} Satans fifth assault.

[†] The encounter.

[‡] I remember (saith *Luther*) that Staupitius was wont to tell me, Ego plus quam millies Deo novi, &c.

I have more than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know that I cannot keep it. Unless therefore God will be merciful unto me for

And

Luke 17. 3.

4.

Mat. 18. 21.
22.

Num. 21. 9.
Post lachry-
mas gemitus-
que graves
clementia
Christi con-
festim est
oculos ante
locanda
tuos.

Jam. 1. 17.

Rom. 8. 28.

Rom. 9. 11.

* By these
Keys Peter
opened Hea-
ven to him-
self, and af-
terwards
with the
rest of the
Apostles,
unto others.
Luk. 22. 62.
Luk. 24. 47.
&c.

c Joh. 13. 1.

d Rom. 11.
29.

Rom. 8. 30.
Satan's sixth
assault.

And why doth Christ enjoin thee (who art but a sinful man) to forgive thy brother seven times in a day, if he shall returneth seven times in a day, and say, it repenteth me? But to assure thee that he (being the God of mercy and goodness it self) will forgive unto thee thy seventy times seven-fold sins a day, which thou hast committed against him, if thou return unto him by true Repentance. The Israelites were cured by looking (though with weak eyes) on the brazen Serpent, as oft as they were stung by the fiery Serpent in the Wilderness: to assure thee that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the firmness of Gods Covenant. Though thou varieft with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough if thou wilt return: for there is no ^avariableness with him, neither shadow of change. He hath locked up thy salvation, and made it sure in his own ^bunchangeable purpose; and hath delivered to thy keeping the keys, which are * Faith and Repentance; and whilst thou hast them, thou maist perswade thy self that thy salvation is sure and safe; For whom God ^cloveth, he loveth to the end, and never ^drepenteth of bestowing his love on them who repent and believe.

Lastly, If Satan shall perswade thee that thou hast been doubting a long time, and that it's best

best for thee now to despair, seeing thy sins increase, and thy judgment draweth near; meditate,

1. That no sin (though never so great) should be a cause to move any Christian to despair, so long as God's mercy by so many millions of degrees is greater: and that every penitent and believing sinner hath the pardon of all his sins, confirmed by the Word and Oath of God; ^a two immutable things, wherein it is impossible that God should lye. His Word is, that at what time soever a sinner, *whosoever*, doth repent of his sin, *whatsoever*, (for both time, and sins, and sinners are indefinite) from the bottom of his heart, ^b God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said, will ye not believe my Word? I swear by my life, that I delight not to damn any sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved Tertullian to exclaim: *O how happy are we, when God sweareth that he wills not our damnation! O what miserable wretches are we, if we will not believe God when he sweareth this truth unto us!* Listen, O drooping Spirit, whose soul is assailed with ways of faithless despair; how happy were it to see many like thee, and *Hezekiah*? (who mourn like Doves for

^a Heb. 6. 18.

^b Ezek. 18.

22.

D. King of London, his Lectures on *Jonah*.

Ezek. 33. 11.

O felices nos
quorum causa
jurat Deus!
O miserrimos
nos si non
Deo quidem
juranti credi-
mus? Tertul.
Ista. 38. 14.

for the sense of sin, and chatter like *Cranes* and *Swallows* for the fear of Gods anger) rather than to behold many who die like *Beasts* without any feeling of their own estate, or any fear of Gods wrath, or *Tribunal Seat*, before which they are to appear? Comfort thy self, O languishing soul; for if this earth hath any for whom *Christ* spilt his blood on the Cross, thou assuredly art one. Chear up therefore thy self in the all-sufficient atonement of the blood of the Lamb, which speaketh better things than that of *Abel*. And pray for those, who never yet obtained the grace to have such a sense and detestation of sin. Thou art one indeed, for whom *Christ* dyed, and from whom a wounded spirit (judging rather according to his feeling than his faith) hath wrung that doleful voice of *Christ*, ^a *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly b *reign* with him, as now thou dost suffer with him, for ^c *Yea* and ^d *Amen* hath spoken it. No sin bars a man from salvation, but only *Incredulity* and *Impenitency*: nothing makes the sin against the *Holy Ghost* unpardonable, but want of *repentance*. Thy unfeigned desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldst wish to perform unto him.

Heb. 12. 24.

a Mat. 27. 46.

b 2 Tim. 2. 11.

c 2 Cor. 1. 20.

d Rev. 3. 14.

Heb. 6. 6.

Meditate upon these *Evangelical comforts*, and thou shalt see that in the very agony of death God will so assist thee with his spirit, that when *Satan* looketh for the greatest victory, he shall receive the foulest foil; yea, when

when thy *eye-strings* are broken, that thou canst not see the light, *Jesus Christ* will appear unto thee to comfort thy *Soul*, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy Friends behold thee, like ^a *Monoah's Angel*, doing wonders indeed, when they shall see a frail man in his *greatest weakness* (by the meer assistance of *Gods Spirit*) overcoming the strength of sin, the bitterness of death, and all the power of Satan; and in the fire of Faith, and perfume of Prayer, ascend up with *Angels* victoriously into *Heaven*.

Luk. 16. 22.

^a Judg. 13. 1.

An Admonition to them who come to visit the sick.

They who come to visit the sick, must have a special care not to stand *dumb* and *staring* in the sick persons face to disquiet him; nor yet to speak *idly*, and to ask *unprofitable* questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble; but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *well spent*, when a mans life is almost *out-spent*, may gain a man the assurance of eternal life. Sooth him not with the vain hope of this life, lest thou betray his soul to *eternal death*. Admonish him plainly of his estate, and ask him briefly these or the like Questions.

Questions to be asked of a sick man, that is like to die.

Dost thou believe that Almighty God, the Trinity of Persons in Unity
of

of Essence, hath by his power made Heaven and Earth, and all things therein? and that he doth still by his *Divine Providence* govern the same? So that nothing comes to pass in the world, nor to *thy self*, but what his *divine hand and counsel* had determined before to be done.

2. Dost thou confess that thou hast transgressed and broken the holy *Commandments* of Almighty God, in *thought, word, and deed*? and hast deserved for breaking his *holy Laws*, the *Curse of God*, which containeth *all the miseries of this life*, and everlasting torments in Hell fire, when this life is ended, if so be that God should deal with thee according to thy *deserts*?

3. Art thou not sorry in thy heart, that thou hast so broken his *Laws*, and neglected his *Service* and worship, and so much followed the world, and thine own *vain pleasures*? And wouldst thou not lead a *holier life*, if thou wert to begin again?

4. Dost thou not from *thy heart* desire to be reconciled unto God in *Jesus Christ* his blessed Son, thy *Mediator*, who is * at the right hand of God in heaven, ° now appearing for thee in the sight of God, and making request unto him for thy Soul?

5. Dost thou renounce all confidence in all other *Mediators*, or *Intercessors*, *Saints* or *Angels*, believing that *Jesus Christ* the only *Mediator of the New Testament*, is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with *David* say

unto

* Rom. 8. 34.

° Heb. 9. 24.

Heb. 9. 11.

1-Tim. 2. 5.

Heb. 7. 25.

unto Christ, whom have I in heaven but thee? And there is none upon earth that I desire besides thee.

Psa. 73. 25.

6. Dost thou confidently believe and hope to be saved by the only merits of that bloody death and passion, which thy Saviour Jesus Christ hath suffered for thee? not putting any hope of Salvation in thine own merits, nor in any other means or Creatures, being assuredly perswaded, that there is no salvation in any other; and that there is none other name under Heaven, whereby thou must be saved.

Act. 4. 1.

Act. 10. 43.

7. Dost thou heartily forgive all wrongs and offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all malice and hatred, which thou hast born to any body; that thou maist appear before the Face of Christ (the Prince of Peace) in perfect love and charity.

Isa. 9. 6.

Heb. 12. 14.

8. Doth thy Conscience tell thee of any thing, which thou hast wrongfully taken and doth still with-hold, from any widow or fatherless children, or from any other person whomsoever? Be assured, that unless thou shalt restore, like Zaccheus, those goods and lands (if thou be'st able) thou canst not truly repent: and without true Repentance thou canst not be saved, nor look Christ in the face when thou shalt appear before his Judgment-seat.

9. Dost

9, Dost thou firmly believe that thy body shall be raised up out of the Grave, at the sound of the last Trumpet? and that thy Body and Soul shall be united together again in the Resurrection Day, to appear before the Lord Jesus Christ; and thence to go with him into the Kingdom of Heaven, to live in everlasting bliss and glory?

If the sick party shall answer to all these questions like a faithful Christian, then let all who are present, joyn together and pray for him, in these, or the like words.

A Prayer to be said for the sick by them who visit him,

O Merciful Father, who art the Lord and giver of life, and to whom belong the issues of Death; we thy Children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands; much less to become suiters unto thy Majesty in the behalf of others; yet because thou hast commanded us to pray one for another, especially for the sick, and hast promised that the Prayers of the righteous shall avail much with thee: in obedience therefore to thy Commandment, and confidence of thy gracious Promise, we are bold to become humble Suiters to thy Divine Majesty, in the behalf of this our dear Brother (or Sister) whom thou hast visited with the chastisement of thine own fatherly hand. We could gladly wish the Restitution of his health, and a longer continuance of his life and Christian
Fellow-

fellowship amongst us: but forasmuch as it
appeareth (as far as we can discern) that
thou hast appointed by this visitation, to
call for him out of this mortal life; we sub-
mit our wills to thy blessed will, and hum-
bly intreat for Jesus Christ his sake, and
the merits of his bitter death and passion
(which he hath suffered for him) that
thou would'st pardon and forgive unto
him all his sins; as well that wherein he
was conceived and born, as also all the offen-
ces and transgressions, which ever since, to
this day and hour, he hath committed in
thought, word, and deed, against thy Divine
Majesty. Cast them behind thy back: re-
move them as far from thy presence, as the East
is from the West. Blot them out of thy re-
membrance; lay them not to his charge;
wash them away with the Blood of Christ,
that they may no more be seen: and deli-
ver him from all the Judgments which are
due unto him for his sins, that they may
never trouble his conscience, nor rise in
judgment against his Soul; and impute un-
to him the righteousness of Jesus Christ,
whereby he may appear righteous in thy
sight. And in his extremity at this time, we
beseech thee look down from heaven up-
on him with those eyes of grace and com-
passion, wherewith thou art wont to look
upon thy children in their afflictions and
misery. Pity thy wounded Servant, like
the good Samaritan: for here is a sick soul
that needeth the help of such a heaven-
ly Physician. O Lord increase his Faith,

Psal. 103.12.

T

that

that he may believe that Christ died for him, and that his blood cleanseth him from all his sins: and either *assuage* his pain, or else increase his *patience*, to endure thy blessed will and pleasure. And good Lord, lay no more upon him than thou shalt enable him to bear. *Heave* him up unto thy self with those *sighs* and *groans* which cannot be expressed. Make him now to feel what is the hope of his *Calling*, and what is the exceeding greatness of thy *Mercy* and Power towards them that believe in thee. And in his *weakness*, O Lord shew thou thy *strength*. Defend him against the suggestions and temptations of *Satan*; who (as he hath all his life time) will now in his weakness especially seek to *assail* him and to devour him. O *save* his Soul, and *reprove* *Satan*, and command thy *holy Angels* to be about him, to aid him, and to chase away all evil and malignant spirits far from him. Make him more and more to loath this world, and to *desire* to be *loosed*, and to be *with* *Christ*. And when that *good hour* and *time* shall come (wherein thou hast determined to call for him out of this present life) give him grace *peacefully* and *joyfully* to yield up his *soul* into thy *merciful hands*, and do thou receive her into thy mercy, and let thy *blessed Angels* carry her into thy kingdom. Make his *last hour* his *best hour*, his *last words*, his *best words*, and his *last thoughts*, his *best thoughts*. And when the *sight* of his eyes is gone, and his *tongue* shall fail to do its office, grant, O Lord, that

that his Soul may (with Stephen) behold
Jesus Christ in Heaven ready to receive
him: and that thy Spirit within him may
make request for him with sighs which can-
not be expressed. Teach us in him to read and
see our own end and mortality: and there-
fore to be careful to prepare our selves for
our last ends, and put our selves in a readi-
ness against the time that thou shalt call for
us in the like manner. Thus, Lord, we re-
commend this our dear Brother (or Si-
ster) thy sick servant unto thy eternal
Grace and Mercy, in that Prayer which
Christ our Saviour hath taught us, saying,
Our Father which art in heaven; &c.

Rom. 8. 26.

Thy grace, O Lord Jesus Christ, thy love,
O heavenly Father, thy comfort and consol-
ation, O holy Spirit, be with us all, and especi-
ally with this thy sick servant, to the end, and
in the end. Amen.

Let them read often to the sick some
special Chapters of the holy Scripture: as,
The Three first Chapters of the Book
of Job.

The 14. and 19. Chapters of Job.

The 34. Chapter of Deuteronomy.

The Two last Chapters of Joshua.

The 17. Chapter of the first of Kings.

The 2, 4, and 12. Chapters of the se-
cond of Kings.

The 38, 40, and 55. Chapters of Isaiah.

The History of the Passion of Christ.

The 8. Chapter to the Romans.

The 13. Chapter of the first Epistle to
the Corinthians.

The fourth of the first Epistle to the *Thessalonians*.

The fifth Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of *St. James*.

The 11. and 12. to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelations*, or some of these.

And so exhorting the sick party to wait upon *God* by *faith* and *patience*, till he send for him; and praying the Lord to send them a joyful meeting in the *Kingdom of Heaven*, and a *blessed Resurrection* at the last day; they may depart at their pleasure in the peace of *God*.

Consolations against impatience in sickness.

IF in thy sickness by extremity of pain, thou be driven to impatience, meditate,

1. That thy *sins* have deserved the pains of *hell*; therefore thou maist with greater patience endure these *fatherly Corrections*.

2. That these are the *scourges* of thy *heavenly Father*, and the rod is in his hand.

If thou didst suffer with reverence being a *child*, the correction of thy *earthly Parents*, how much rather should'st thou now subject thy self (being the *Child of God*) to the chastisement of thy *heavenly Father*, seeing it is for thine eternal good?

3. That *Christ* suffered in his soul and body *far grievous* pains for thee, therefore thou must more willingly suffer his blessed pleasure for thine *own good*. There-

fore

Heb. 12. 9.

a Vir dolorum.
Ile 53. 3.

fore saith Peter, *b* Christ suffered for you, leaving you an example, that ye should follow his steps. And, *c* Let us (saith S. Paul) run with joy the race that is set before us, looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Cross, &c.

4. That these afflictions which now you suffer, are none other, but such was *d* are accomplished in your brethren that are in the world, as witnesseth Peter: Yea, Job's afflictions were far more grievous. There is not one of the Saints which now are at rest in heavenly joys, but endured as much as you do, before they went thither: yea, many of them willingly suffered all the torments that Tyrants could inflict upon them, that they might come to those heavenly joys whereunto you are now called. And you have a promise, that *a* the God of all grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you. And that *b* God of his fidelity, will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

5. That God hath determined the time when thy affliction shall end, as well as the time when it began. 38 years were appointed the sick man at a Bethesda's Pool. Twelve years to the Woman with the *b* bloody Issue. Three months to *c* Moses. Ten days tribulation to the *d* Angel of the Church of Smyrna. Three days plague to *e* David. Yea, the number of the godly mans tears are registred in *f* Gods

b 1 Pet. 2. 21.

Heb. 12. 1, 2.

d 1 Pet. 5. 9

S. Romitus
cū quot-
annis gravi
morbo tenta-
retur à Deo
doluī, quōd
uno anno li-
ber esset, ac si
à Deo tunc
desertus fuisset.
Vit. Part.
c. 8.

a 1 Pet. 5. 10.

b 1 Cor. 10.

13.

a Joh. 5. 5.

b Mat. 9. 20

c Exod. 2. 2

d Rev. 2. 10

e 2 Sam. 24.

13.

f Psal. 56. 8.

* *Modicum* &
videbo vos.

Joh. 16. 16.

* *Pfal.* 80.

* *Rev.* 6. 11.

* Joh. 16. 21.

* *Pfal.* 110. 7.

* *Nubeula*
est, cito tran-
sibit.

Joh. 16. 21.

* *Acts* 7.

* *Rev.* 2. 10.

* *Job* 2. 10.

book, and the quantity kept in his bottle.

The time of our trouble (saith *Christ*) is but a * *Modicum*. Gods *Anger* lasts but a ^b *moment* (saith *David*.) A little * *season*, (saith *the Lord*) and therefore calls all the time of our pain, but the ^d *hour of sorrow*. *David*, for the *swiftness* thereof, compares our present troubles to a * *Brook*; and * *Athanasius* to a *Showre*. Compare the longest misery that man endures in this life, to the eternity of heavenly joys, and they will appear to be nothing. And as the sight of a Son safe born, makes the Mother forget all her former deadly pain: so the sight of *Christ* in Heaven, who was born for thee, will make all these pangs of death to be quite forgotten, as if they had never been: like *Stephen*, who as soon as he saw *Christ*, forgot his own wounds, with the horror of the grave, and terror of the stones; and sweetly yielded his soul into the hands of his Saviour. Forget thine own pain, think of *Christ's* wounds, * Be faithful unto the death, and he will give thee the Crown of eternal life.

6. That you are now called to *Repetitions* in *Christ's* School; to see how much Faith, Patience, and Godliness you have learned all this while: and whether you can, like *Job*,^a receive at the hand of God some evil, as well as you have hitherto received a great deal of good? As therefore you have always prayed, *Thy will be done*; so be not now offended at this which is done by his holy will.

7. That

7. That ^b all things shall work together for the best to them that love God: Inſomuch that neither death nor life, nor Angels, nor Principalities, nor powers, &c. ſhall be able to ſeparate us from the love of God, which is in Jeſus Chriſt our Lord. Affure your ſelf that every pang is a prevention of the pains of hell: every reſpite an earnest of Heavens reſt: and how many ſtripes do you eſteem heaven worth? As your life hath been a comfort to others; ſo give your friends a Chriſtian example to dye, and deceive the Devil as Job did. It is but the Croſs of Chriſt ſent before to crucifie the love of the World in thee; that thou maiſt go eternally to live with Chriſt who was crucified for thee. As thou art therefore a true Chriſtian, take up (like Simon of Cyrene) with both thy arms his holy Croſs, carry it after him, unto him; thy pains will ſhortly paſs, thy joys ſhall never paſs away.

Consolations againſt the fear of Death.

IF in the time of thy ſickneſs, thou findeſt thy ſelf fearful to die, meditate,

1. That it argueth a daſtardly mind to fear that which is not: For in the Church of Chriſt there is no Death, *Iſa.* 25, 7, 8. And whoſoever liveth and believeth in Chriſt ſhall never dye, *Job.* 11. 26. Let them fear death, who live without Chriſt. Chriſtians die nor: but when they pleaſe God, they are like Enoch translated unto God. Their pains are but *Elijah's* fiery chariot to carry them up to heaven: or like *Lazarus's* ſores,

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ſending

^b Rom. 8. 28.
38, 39.

Morbus non
malis adju-
merandus,
quia multis
utiliter acci-
dit Baſil. in
Hexam.

Morbus eſt
utilis quæ-
dam institu-
tio, quæ do-
cet, caduca
ſpernere, &
coeleſtis ſpi-
rare. Nazian.
ad Philagri-
um.

Gen. 5. 24.

2 King. 7.

11. 12.

Luk. 16. 23.

Joh. 11. 4.

sending them to *Abraham's bosom*. In a word, if thou be one of them that like *Lazarus*, lovest *Jesus*, thy sickness is not unto the death, but for the glory of *God*: who of his love changeth thy living death to an everlasting life. And if many heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly (when they might have lived) in hope of the immortality of the soul: wilt thou, being trained so long in *Christ's School*, (and now called to the *Marriage Supper* of the blessed *Lamb*, *Rev. 19. 7.*) be one of those *Guests* that refuse to go to that joyful banquet? *God* forbid.

Job 14. 5.

2. Remember that thy abode is here but the second degree of thy life: for after thou hadst first lived nine months in thy *Mother's Womb*, thou wast of necessity driven thence to live here in a second degree of life. And when that number of months which *God* hath determined for this life, are expired; thou must likewise leave this, and pass to a third degree in the other world, which never ends. Which to them that live and dye in the *Lord*, surpasseth as far this kind of life, as this doth that which one lives in his *Mother's Womb*. To this last and excellentest degree of life, through this door passed *Christ* himself, and all his *Saints* that were before thee: and so shall all the rest after them and thee. Why shouldst thou fear that which is common to all *God's Elect*? Why should that be uncouth to thee, which was so welcome to all them? Fear not death, for as it is the *Exo-*
dus

duſ of a bad, ſo it is the *Genesis* of a better world: the end of a temporal, but the beginning of an eternal life.

3. Conſider that there are but three things that can make death ſo fearful unto thee:

1. The *loſs* thou haſt thereby: 2. The pain that is therein: 3. The terrible effects which follow after. All theſe are but falſe fires, and cauſeleſs fears. For the firſt, if thou leaveſt here uncertain goods which Thieves may rob, thou ſhalt find in heaven a true Treſure, that can never be taken away: theſe were but lent thee as a *Steward* upon accounts; thoſe ſhall be given thee as thy reward for ever. If thou leaveſt a loving Wife, thou ſhalt be married to Chriſt: which is more lovely. If thou leaveſt Children and Friends, thou ſhalt there find all thy religious Anceſtors and Children departed: yea, Chriſt, and all his bleſſed Saints and Angels. And as many of thy Children as be Gods Children, ſhall thither follow after thee. Thou leaveſt an earthly poſſeſſion, and a houſe of clay; and thou ſhalt enjoy an heavenly inheritance and manſion of glory: which is purchaſed, prepared, and reſerved for thee. What haſt thou loſt? Nay, is not death unto thee gain? Go home, go home, and we will follow after thee.

Secondly, For the pain in death; the fear of death more pains many than the very pangs of death; for many a Chriſtian dies without any great pangs or pains. Pitch the Anchor of thy Hope on the firm ground of the Word of God, who hath promiſed: in

T 5

thy

Mors præſentis vitæ exitus & introitus melioris. Ber. in Epiſt. ad Rom.

Mat. 6. 19. 20

2 Cor. 5. 1.
John 14. 2.

Timor mortis ipſa morte peior.

2 Cor. 12. 9.

2 Cor. 12. 9. ^a in thy weakness to perfect his strength, and
 1 Cor. 10. ^b not to suffer thee to be tempted above that
 3. thou art able to bear. And Christ will shortly
 turn all thy temporal pains to his eternal
 joys.

Rom. 8. 1.

Joh. 5. 24.

1 Cor. 15. 54.

6 1 Thess. 4.

13.

Isa. 26.

Rev. 14.

εὐχαριστίας

ἐν εἰρήνῃ.

Luk. 2. 29.

2 Cor. 5.

Phil. 1. 23.

ἀνάλυσιν.

Mors po. r

gloriae. Greg.

Janua vitae.

Bernard.

Lastly, As for the terrible effects which follow after death, they belong not unto thee being a member of Christ; for Christ by his death hath taken away the sting of death to the faithful; so that now there is no condemnation to them that are in Christ Jesus. And Christ hath protested, that he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. Hereupon the holy Spirit from Heaven saith, Blessed are the dead which die in the Lord: and that from thenceforth they rest from their labours, and their works do follow them. In respect therefore of the faithful, death is swallowed up in victory: and his sting, which is sin, and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, ^a sleep and rest: In respect of our souls, ^a going to our heavenly Father, ^a departing in peace, ^a removing from this body to go to the Lord; ^a dissolving of soul and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy throes and travail to bring forth eternal life. And who would not pass through Hell to go to Paradise? much more through death? There is nothing after death that thou needest
 fear;

fear ; not thy *sins*, because Christ hath payed thy ransom ; not the Judge, for he is thy loving brother ; not the grave, for it is the Lords bed ; not hell, for thy Redeemer keeps the keys ; not the Devil, for Gods holy Angels pitch their Tents about thee, and will not leave thee, till they bring thee to Heaven. Thou wait never nearer eternal life : glorifie therefore Christ by a blessed Death. Say chearfully, *Come Lord Jesus*, for thy Servant cometh unto thee : I am willing, Lord, help my weakness.

Seven sanctified Thoughts, and mournful sighs of a sick Man, ready to die.

NOW forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not always oppressed with extremity, but gives us in the midst of our extremities some respite to ease and refresh our selves ; thou must have an especial care (considering how short a time thou hast, either for ever to lose, or to obtain heaven) to make use of every breathing time which God doth afford thee : and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short Thoughts and Sighs.

The first Thought.

SEeing every Man enters into this life in tears, passeth it in sweat, and ends it in sorrow ; ah what is there in it, that a Man should desire to live any longer in it ? Oh ! what a folly is it, that when the Mariner rowe th

roweth with all his force to arrive at the wished Port; and that the Traveller never resteth till he come to his Journeys end; we fear to descry our Port; and therefore would put back our Bark to be longer tossed in this continual tempest? We weep to see our journeys end; and therefore desire our journey to be lengthened, that we might be more tired with a foul and cumbersome way.

The Spiritual Sigh thereupon.

Gen. 47. 9.

O Lord, this life is but a troublesome Pilgrimage; few in days, but full in evils: and I am weary of it, by reason of my sins. Let me therefore (O Lord) intreat thy Majesty, in this my bed of sickness, as Elias did under the Juniper tree in his affliction: It is now enough, O Lord, that I have lived so long in this vale of misery; take my soul into thy merciful hands, for I am no better than my Fathers.

1 Kin. 19. 4.

The second Thought.

4 Rom. 7. 24.

6 Jan. 4. 1.

Gal. 5. 17.

THink with what a ^a body of sin thou art loaden, what great civil wars are contained in a ^b little world; the flesh fighting against the Spirit, Passion against Reason, Earth against Heaven; and the World within thee banding it self for the World without thee; and that but one only means remains to end this conflict, death, which (in Gods appointed time) will separate thy spirit from thy flesh; the pure and regenerate part of thy soul, from that part which is impure and unregenerated.

The

The spiritual Sigh upon the second Thought.

O Wretched man that I am, who shall deliver me from the body of this death? O my sweet Saviour Jesus Christ, thou hast redeemed me with thy precious blood. And because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling; I do here from the very bottom of my heart, ascribe the whole praise and glory of my salvation, to thy only grace and mercy, saying (with the holy Apostle) * Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.

Rom. 7. 24.

Rev. 5. 9.

Psal. 116. 8.

Psal. 145.

1 Cor. 15. 57.

The third Thought.

THink how it behoves thee to be assured that thy soul is Christs; for death hath taken sufficient gages to assure himself of thy body, in that all thy senses be all ready to die, save only the sense of pain: but sith the beginning of thy being began with pain; marvel the less if thy end conclude with dolours. But if these temporal dolours (which only afflict the body) be so painful: O Lord, who can endure the devouring fire? who can abide the everlasting burning?

Isa. 33 14.

The spiritual Sigh upon the third Thought.

O Lord Jesus Christ, the Son of the living God, who art the only Physician that canst ease my body from pain, and restore my soul to life eternal: put thy Passion, Cross and Death, betwixt my soul and

Acts 7. 59.

and thy Judgments : and let the merits of thy obedience stand betwixt thy Father's justice and my disobedience : and from these bodily pains receive my Soul into thine everlasting peace : for I cry unto thee with Stephen, Lord Jesus receive my Spirit.

The fourth Thought.

THink that the worst that Death can do, is but to send thy Soul sooner than thy flesh would be willing, to Christ and his heavenly Joys : remember that that worst is thy best hope. The worst therefore of death, is rather a help than a harm.

The spiritual Sigh upon the fourth Thought.

Luke 23. 43.

Phil. 1. 23.

O Lord Jesus Christ, the Saviour of all them that put their trust in thee, forsake not him that in misery flieeth unto thy grace for succour and mercy; Oh sound that sweet Voice in the ears of my Soul, which thou spakest unto the penitent thief on the cross, *This day thou shalt be with me in Paradise.* For I, O Lord, do (with the Apostle) from my soul speak unto thee, *I desire to be dissolved, and to be with Christ.*

The fifth thought.

Isa. 25. 7, 8.

John 11 25.

THink, (if thou fearest to die) *That in Mount Sion there is no Death, for he that believeth in Christ, shall never die.* And if thou desirest to live, without doubt, the life eternal (whereunto this Death is a passage) surpasseth all. There do all the faithful departed (having ended their

their miseries) live with *Christ* in joys, and thither shall all the godly, which survive, be gathered out of their troubles, to enjoy with him *eternal rest*.

The Spiritual Sigh on the Fifth Thought.

O Lord, thou seest the malice of Satan, who (not contenting himself, like a roaring Lion all the days and nights of our life, to seek our destruction) shews himself *busiest*, when thy Children are *weakest*, and nearest to their end: O Lord reprove him, and preserve my Soul. He seeks to terrifie me with death, which my sins have deserved: but let thy *Holy Spirit* comfort my Soul with the assurance of *eternal life*, which thy blood hath purchased. Aswage my pain, increase my patience, and (if it be thy blessed will) end my troubles: for my Soul beseecheth thee with old blessed *Simeon*, Lord, now let me thy servant depart in peace, according to thy word.

1 Pet. 5. 8.

Luke 2. 29.

The sixth Thought.

THink with thy self what a blessing God hath bestowed upon thee above many millions in the world: that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: thou hast lived in a true *Christian Church*, and hast grace to die in the true *Christian Faith*, and to be buried in the *Sepulchre of Gods Servants*; who all wair for the hope of *Israel*, and raising of their Bodies in the resurrection of the *Just*.

Acts 26. 6, 7.

Luk. 14. 14.

The

The spiritual Sigh upon the sixth Thought.

a Joh. 11. 25,
26.

b Verf. 24.

c Job 19. 25,
26.

O Lord Jesus Christ, who art *a* the Resurrection, and the life, in whom whosoever believeth, shall live, tho he were dead: I believe that whosoever liveth and believeth in thee, shall never die. *b* I know that I shall rise again in the Resurrection of the last day: *c* for I am sure, that thou my Redeemer livest. And tho that after my death worms destroy this body; yet I shall see thee, my Lord; and my God, in this flesh:

Mat. 25. 34.

Grant therefore, O Christ, for thy bitter death and passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyful sentence: Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the World.

The seventh Thought.

a Gal. 3. 13.

THink with thy self how Christ endured for thee *a* cursed death, and the wrath of God, which was due unto thy sins; and what terrible pains and cruel torments the Apostles and Martyrs have voluntarily suffered for the Defence of Christ's Faith, when they might have lived by dissembling or denying him: how much more willing should'st thou be to depart in the Faith of Christ, having less pains to torment thee, and more means to comfort thee?

The

The spiritual sigh upon the seventh Thought.

O Lord, my sins have deserved the pains of Hell, and eternal death; much more these fatherly corrections wherewith thou dost afflict me: But, O * blessed Lamb of God, which takest away the sins of the world, have mercy upon me, and * wash away all my filthy sins with thy most precious blood, and ^b receive my soul into thy heavenly Kingdom; for * into thy hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.

^a Joh. 1. 29.

* Rev. 1. 5.

^b Luk. 23. 42.

^c Psal. 31. 5.

The sick person ought now to send for some godly and religious Pastor.

IN any wise remember (if conveniently it may be) to send for some godly and religious Pastor: not only to pray for thee at thy death (for God in such a case hath promised to hear the prayers of the righteous ^a Prophets, and * Elders of the Church) but also upon thy confession and unfeigned Repentance to absolve thee of thy sins. For as Christ hath given him a calling to ^f baptize thee unto repentance for the remission of thy sins: so hath he likewise given him a calling, and ^g power, and ^h authority (upon repentance) to absolve thee from thy sins. * I will give thee the Keys of the Kingdom of Heaven: and whatsoever thou shalt bind upon earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. And again, ⁱ Verily, I say unto you, whatsoever ye bind

^d Gen. 20. 7.

^e Jer. 18. 20.

and 15. 1.

ⁱ Sam. 12.

19. 23.

^e Jam. 5. 14.

15. 16.

^f Mark. 1. 4.

Acts 19. 4.

^g 1 Cor. 5. 4.

^h 2 Cor. 10. 8.

* Mat. 16. 19.

ⁱ Mat. 18. 18.

Joh. 20. 22,
23.

Joh 33. 19.
22, 23, 24.

James 5. 15.

Rev. 11. 6.

1 Cor. 5. 5.

2 Cor. 10.
& 8c.

c Ma^r. 16. 19.
Ministri pec-
cata remit-
tunt non
αὐτεξουσι-
ας, sed
ὀφθαλμοῦς.
d 1 Cor. 5. 4.
e 1 Cor. 4. 1. 2.
Act. 13. 30.

bind in earth, shall be bound in heaven: and whatsoever ye loose in earth, shall be loosed in heaven. And again, Receive ye the holy Ghost: whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained. This Doctrine was as ancient in the Church of God as Job, for *Eliphaz* tells him, That when God strikes a man with malediction on his bed, so that his soul draweth near the grave, and his life to the barriers: if there be any messenger with him, or an interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c. and answerable hereunto (saith St. James) if the sick have committed sins (upon his repentance, and the Prayers of the Elders) they shall be forgiven him. These have power to shut Heaven, and to deliver (the scandalous impenitent sinner) to Satan: For, ^b the weapons of their warfare are not carnal, but mighty, through God, to cast down, &c. and to have vengeance in readiness against all disobedience. They have the ^c key of loosing, therefore the power of absolving.

The Bishops and Pastors of the Church, do not forgive sin by any ^d absolute power of their own (for so only Christ their Master forgiveth sins) but ^e ministerially, as the servants of Christ, and Stewards, to whose fidelity their Lord and Master hath committed his Keyes, and that is, when they do declare and pronounce, either publicly, or privately, by the Word of God, what bindeth, what looseth, and the mercies of God to penitent sinners, or his judgments

ments to impenitent and obstinate persons, and so do apply the general promises or threatnings to the penitent or impenitent. For Christ from Heaven doth by them (as by his Ministers on Earth) declare whom he remitteth and bindeth, and to whom he will open the gates of heaven, and against whom he will shut them. And therefore it is not said, *Whose sins ye signifie to be remitted*, but *whose sins ye remit*. They then do remit sins, because Christ by their Ministry remitteth sins, as Christ by his Disciples loosed Lazarus, Joh. 11. 44. And as no water could wash away Naaman's Leprosie, but the waters of Jordan, (tho other Rivers were as clear) because the promise was annexed unto the water of Jordan, and not of other Rivers: so tho another man may pronounce the same words, yet have they not the like efficacy and power to work on the conscience, as when they are pronounced from the Mouth of Christ's Ministers, because the * promise is annexed to the word of God in their mouths: for them hath he ^a chosen, ^b separated, and ^c set apart for this work, and to them he hath committed the ^d ministry and word of reconciliation: by their holy ^e calling and ^f ordination they have received the ^g holy Ghost, and the ministerial power of binding and loosing. They are sent forth of the ^h holy Ghost for this work, whereunto he hath called them. And Christ gives his Ministers power to forgive sins to the penitent in the

ⁱ Cor. 1. 1. Heb. 5. 4. ^f Tit. 1. 5. ^g Joh. 20. 22, 23, * same

To this end saith Basil. in Asc. c. 13. Christus omnibus Pastoribus & Doctoribus Ecclesie.

ἰσὺν παρὰ Χριστοῦ, æqualem tribuit potestatem, cujus signum est, quod omnes ex æquo ligant & solvunt, ut Petrus. Papists dare not deny this. Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes. In supplement.

Thomæ 4. 6. Verſe 10.

* Joh. 20. 22, 23.

^a Act. 1. 24.

^b Acts 13. 2.

^c Rom. 1. 1.

^d 2 Cor. 5. 18, 19.

^e Act. 13. 2.

^h Act. 13. 2. 4.

* *Αν πυν
ἀρῆτε τὰς
ἁμαρτίας
Joh. 20. 23.
Καὶ ἀπὸς
ἡμῶν τὰς
ἁμαρτίας
ἡμῶν.*

2 Cor. 5. 18.

Joh. 20. 21,
23.

2 Cor. 2.

7. 10.

Heb. 5. 41.

* 2 Cor. 5.

18. 19.

Luk. 10. 16.

* same words that he teacheth us in the *Lord's Prayer*, to desire God to forgive us our sins: to assure all penitent sinners, that God by his Minister's absolution doth fully, through the merits of Christ's Blood, forgive them all their sins. So that what Christ decreeth in heaven, in foro judicii, the same he declareth on earth by his reconciling Ministers, in foro pœnitentiæ: so that as God hath reconciled the world to himself by Jesus Christ: so hath he (saith the Apostle) given unto us the ministry of this reconciliation.

He that sent them to baptize, saying, Go and teach all nations, baptizing them, &c. sent them also to remit sins, saying, As my Father sent me, so send I you: whose soever sins ye remit, they are remitted unto them, &c. As therefore none can baptize, (tho he use the same water and words) but only the lawfut Minister, which Christ hath called and authorized to this Divine and Ministerial Function: so tho others may comfort with good words; yet none can absolve from sin, but only those, to whom Christ hath committed the holy * Ministry and Word of reconciliation: and of their absolution Christ speaketh, He that heareth you, heareth me. In a doubtful Title thou wilt ask the Counsel of a skilful Lawyer: In peril of sickness thou wilt know the Advice of the Learned Physician: and is there no danger in dread of damnation, for a sinner to be his own Judg?

Judicious

Judicious Calvin teacheth this point of Doctrine most plainly; *Etsi omnes mutuo nos debeamus consolari, &c.* Altho (saith he) we ought to comfort and confirm one another in the confidence of Gods Mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertain our Consciences of the remission of sins: insomuch, as they are said to remit sins, and to loose souls. Let every faithful man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soul: whose office it is (both publicly and privately) to administer Evangelical Consolation to Gods People.

Beza highly * commendeth this practice: and † Luther saith, That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church. Our Church hath ever most * soundly maintained the truth of this Doctrine; but most justly abolished the Tyrannous and Antichristian abuse of Popish Auricular Confession; which they thrust upon the souls of Christians, as an expiatory Sacrifice, and a meritorious satisfaction for sin: racking their Consciences to confess, when they feel no distress; and to enumerate all their sins, which is impossible: That by this means they might
dive

Lib. 3. Instit.
cap. 4. Sect.
12.

* In Antich.
Papatus &
Christianismi
vol. 1. fol. 66.
† Luther. tom.
6. fol. 109. &
seq.

a Witness our
Liturgy, D.
Holland ab-
solved D. Rey-
nolds, who not
being able to
speak, kissed
the hand
wherewith
he was absol-
ved.

* Rev. 3. 7.
 Mat. 2. 7.
 Luk. 5. 21.
 4 Mat. 16. 19.
 6 1 Cor. 4. 1.
 6 2 Cor. 5. 20.
 Ministerii
 clavis duplex
 est, una sci-
 entia discer-
 nendi, (1 Cor.
 12. 10. 1 Joh.
 4. 1.) Alia est
 potestas li-
 gandi & ab-
 solvendi.
 Joh. 20. 23.
 4 Mat. 27. 4
 6 Heb. 7. 24.
 27. 28.
 c Heb. 8. 4.
 Heb. 7. 15.

drive into the secrets of all men, which oft-
 times hath proved pernicious, not only to
 private persons, but also to publick states. But
 the truth of Gods Word is, that no person
 having received Orders in the Church of
 Rome, can truly *absolve* a sinner: for the
 Keys of Absolution are Two; the one is the
 Key of Authority, and that only * Christ
 hath; the other is the Key of Ministry,
 and this he * gives to his Ministers, who
 are therefore called, the * Ministers of
 Christ, the Stewards of Gods Mysteries, the
 * Ambassadors of Reconciliation, Bishops, Pa-
 stors, Elders, &c. But Christ never ordained
 in the New Testament any order of sacrific-
 ing Priests: neither is the name of *isods*,
 which properly signifieth Sacerdos, or sa-
 crificing Priest, given to any officer of Christ,
 in all the New Testament: Neither do we
 read in all the New Testament, of any, who
 confessed himself to a Priest, but a Judas.
 Neither is there any real Priest in the
 New Testament, but only * Christ. Neither is
 there any part of his Priesthood to be now
 accomplished on c Earth, but that which he
 fulfilleth in Heaven, by making intercession
 for us. Seeing therefore Christ never ordai-
 ned any order of sacrificing Priests, and that
 Popish Priests scorn the name of Ministers
 of the Gospel, to whom only Christ com-
 mitted his Keys: it necessarily followeth,
 that no Popish Priest can truly either excom-
 municate or absolve any sinner, or have any
 lawful right to meddle with Christs Keys.
 But the Antichristian abuse of this Divine
 Or-

Ordinance should not abolish the *lawful* use thereof, betwixt Christians and their Pastors in cases of *distress of Conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise up an humble spirit*, than this spiritual conference betwixt the Pastors and the People committed to their charge. If any *sin* therefore troubleth thy *Conscience*, confess it to *Gods Minister*, ask his counsel, and if thou dost truly repent, receive his *absolution*. And then doubt not in *foro Conscientie*, but thy sins be as verily forgiven on earth, as if thou didst hear Christ himself in *foro judicii*, pronouncing them to be forgiven in heaven. *Qui vos audit, me audit*; he that heareth you, heareth me. Try this, and tell me whether thou shalt not find more ease in thy *Conscience*, than can be expressed in words. Did prophane men consider the *dignity* of this Divine Calling, they would the more honour the *Calling*, and reverence the Persons.

The sick man (having thus eased his *Conscience*, and received his *absolution*) may do well (having a convenient number of faithful Christians joyned with him to receive the *holy Sacrament* of the *Lords Supper*; to encourage him in his *Faith*, and to discourage the *devil* in his *assaults*. In this respect the *Council of Nice* termeth this Sacrament, *Viaticum*, the *Souls provision* for her journey. And albeit the *Lords Supper* be an Ecclesiastical action, yet forasmuch

Luk. 10. 16.

Council. Nic.
Can. 12.

5 Mat 26. 18.
Luk. 22. 12.
6 Rom. 16. 5.
Philem. v. 2.
4 Mat. 18.
20.

4 Jewel a-
gainst Har-
ding Artic. 1.
of private
Mass, fol. 4.
6 In missis
privatis suffi-
cit si unus sit
præsens, scilicet
Minister,
qui populi
totius personam
gerit.
Aquinas. part.
3. q. 38. art. 5.
* De coenæ
administrati-
one ita sen-
tio, libenter
admitten-
dum esse
hunc morem,
ut apud
ægros ce-
lebretrur
communio,
cum ita res
& opportu-
nitas feret,
Ep. 51.

asmuch as our Lord (the first institutor) celebrated it in a ^b private house, and that ^c St. Paul termeth the houses of Christians, the churches of Christ; and that ^d Christ himself hath promised to be in the midst of the faithful, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not, through sickness, able to come to the Church) but that they should receive, and Pastors ought to administer unto them the Sacrament at home. He sheweth more simplicity than knowledge, who thinks that this favors of a *Private Mass*. For a Mass is called private, not because it is said in a private house, but because (as Bishop * Jewel teacheth out of * Aquinas) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a private Mass, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his Institution is observed. Many faithful Brethren meet together, and tarry one for another. Christ his Death is remembered and shewed, and the Minister, together with the faithful, and the sick party, do communicate. Mr. * Calvin saith, *That he doth very willingly admit administering of the Communion to them that are sick,*

sick, when the case and opportunity so requi-
reth. And in another place he saith, That
he hath many weighty reasons to compel him
not to deny the Lords Supper unto the sick.
Yet, I would wish all Christians to use to
receiue often (in their health) especial-
ly once every Month with the whole
Church; for then they shall not need so
much to assemble their friends upon such
an occasion, nor so much to be troubled
themselves for want of the Sacrament. For
as M. Perkins saith very well, *The fruit and
efficacy of the Sacrament is not to be restrained
to the time of receiuing; but it extends it self
to the whole time of mans life afterwards:*
the efficacy whereof, did men throughly
understand, they should not need to be so
often exhorted to receive it.

*Pastores omnes hic exoratos vellem, ut in bu-
jus controversiæ statum penitus introspectant;
nec fideles ex hac vita migrantes, & panem
vita petentes, viatico suo fraudari sinant, nè
lugubris ista in iis adimpleatur lamentatio:
Parvuli panem petunt, & non sit qui frangat
eis.* As therefore when a wicked liver dieth,
he may say to death, as Ahab said to Elijah,
Hast thou found me, O mine enemy? So on the
other side, when it is told a penitent sin-
ner, that Death knocks at the door; and
begins to look him in the face, he may
say of Death, as David said of Absalom,
*Let him come and welcome, for he is a good
man, and cometh with good tidings: he is
the messenger of Christ, and bringeth unto
me the joyful news of eternal life.* And,

a Cur coenam
ægrotis ne-
gandam esse
non arbitror,
multæ & gra-
ves causæ me
impellunt.

Ep. 31. I.

Perkins his
right way to
dying well.
Admonitio
ad Pastores.

Lam. 4. 4.

1 Kin. 21. 20.

2 Sam. 18. 27.

Ut moriæ
pius vivere,
disce pie.

Somnum
hominis bo-
num, bonus
ex hac vitâ
exitus.

as the Red Sea was a gulf to drown the Egyptians to destruction; but a passage to the Israelites, to convey them to Canaans possession: so death to the wicked, is a sink to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of a* blessed death will make amends for all the sorrows of a bitter life.

When therefore thou perceivest thy soul departing from thy body, pray with thy Tongue if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon Jesus Christ thy Saviour.

A Prayer at the yielding up of the Ghost.

John 1. 29.

Luk. 18. 13.

O Lamb of God, which by thy blood hast taken away the sins of the world: have mercy upon me a sinner, Lord Jesus receive my Spirit. Amen.

When the sick party is departing, let the faithful that are present kneel down and commend his soul to God, in these or the like words.

Psal. 46. 1.

Psal. 4. 6.

1 Joh. 1. 7.

O Gracious God, and merciful Father, who art our refuge and strength, and a very present help in trouble; lift up the light of thy favourable countenance at this Instant upon thy servant, that now cometh to appear in thy presence: wash away, good Lord, all his sins, by the merits of Christ Jesus's blood, that they may never be laid to his charge. Increase his faith, preserve and keep safe his soul from the danger of the Devil and his wicked Angels. Comfort him with thy Holy Spirit, cause him now to feel

feel

feel that thou art his *loving Father*, and that he is thy child by *Adoption and Grace*. Save, O Christ, the price of thine own blood; and suffer him not to be lost, whom thou hast bought so dearly. Receive his *soul*, as thou didst the *penitent thief*, into thy heavenly *Paradise*. Let thy blessed *Angels* conduct him thither, as they carried the soul of *Lazarus*; and grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine *own Son*, our only *Mediator*, that sits at thy right hand, for him and us all; even for the merits of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say unto thee: *Our Father*, &c.

Rom. 8. 34.

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed *Martyrdom*.

Martyrdom is the testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many, and to confirm all, to embrace the truth thereof. To this kind of death, Christ hath promised a *Crown*: a Be thou faithful unto the death, and I will give thee the Crown of life. Which promise the Church so firmly believed, that they termed *martyrdom*

Sanguis martyrum semen Ecclesie, Martyres acceperunt, non dederunt coronas. Leo. Martyrio coronatus. Euf. usually.

a δῶρον τοῦ τῶν σέβανον τῆς ζωῆς. Rev. 2. 10. Bern. Ser. in fest. Innoc. Frid. Naufea in vit. Johan. Flores Hist. ad An. 65.

6 Acts 7.

it self a *Crown*. And God, to animate Christians to this excellent prize, would, by a prediction, that ^b Stephen, the first Christian Martyr, should have his name of a *Crown*.

Of *Martyrdom* there are Three kinds.

1. *Solâ voluntate*, in will only, as *John* the Evangelist, who (being boyled in a Cauldron of Oyl) came out rather anointed than sod: and died of old age at *Ephesus*.

2. *Solo opere*, in deed only: as the Innocents of ^c *Bethlehem*.

c Matth. 2,
Acts and
Monuments.
1 Pet. 2. 19.
Causa, non
passio facit
Martirem,
Aug. Ep. 61.
Non mortes
sed mores,
Dr. Boys.
Tho. Aquin.
1, 2. quest.
17. art. 6.

3. *Voluntate & opere*, both in will and deed, as in the *Primitive Church*, Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our days, Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor, and others innumerable, whose fiery zeal to God's Truth, brought them to the flames of *Martyrdom*; to seal Christ's Faith. It is not the cruelty of the death, but the innocency and holiness of the cause, that maketh a Martyr. Neither is an erroneous Conscience a sufficient warrant to suffer *Martyrdom*: because Science in God's Word, must direct Conscience in man's heart. For they who killed the Apostles, in their erroneous Consciences, thought they did God good service; and Paul of zeal breathed out a slaughters against the Lords Saints. Now whether the cause of our Seminary Priests and Jesuits be so holy, true, and innocent, as that it may warrant

Joh. 16. 2.
Acts 9. 1.
Phil. 3. 6.

warrant their Conscience to suffer death, and to hazard their eternal salvation thereon, let *Paul's* Epistle written to the ancient Christian Romans (but against our new *Antichristian Romans*) be judge. And it will plainly appear, that the Doctrine which *St. Paul* taught to the ancient Church of *Rome*, is *ex diametro* opposite in 26 fundamental points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For *St. Paul* taught the Primitive Church of *Rome*.

Epistola ad Romanos, is now Epistola in Romanos.

1. That our Election is of God's free Grace, and not *ex operibus prævisis*, Rom 9. 11. Rom. 11. 5, 6.

2. That we are justified before God by faith only, without good works, Rom. 3. 20, 28. Rom. 4. 2, &c. Rom. 1. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve Heaven, Rom. 8. 18. Rom. 11. 6. Rom. 6. 23.

4. That those Books only are God's Oracles and Canonical Scripture, which were committed to the custody and credit of the Jews, Rom. 3. 2. Rom. 1. 2 Rom. 16. 26. such were never the *Apochrypha*.

5. That the Holy Scriptures have God's authority, * Rom. 9. 17. Rom. 3. 4 Rom. 11. 32. conferred with Gal. 3. 22. Therefore above the authority of the Church.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the Holy Scripture, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

* Note that the Scripture saith, God saith, and the Scripture concludeth, is all one with Paul.

Τὰ ἰδωλὰ,
Having refe-
rence to
what he
spake before.
Rom. 1. 23.
Of Images.

7. That all *Images* made of the true God are very *Idols*, R. 1. 23. & R. 2. 22. conferr'd.

8. That to bow the knee religiously to an *Image*, or to worship any creature, is meer *Idolatry*, R. 11. 4. and a *lying service*, R. 1. 25.

9. That we must not pray unto any but to God only, in whom we believe, Rom. 10. 13, 14. Rom. 8. 15, 27. therefore not to *Saints* and *Angels*.

10. That *Christ* is our only intercessor in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the only *Sacrifice* of Christians, is nothing but the *spiritual Sacrificing* of their souls & bodies to serve God in holiness and righteousness, R. 12. 1 R. 15. 16. therefore no real sacrificing of *Christ* in the Mass.

12. That the religious worship called *dulia*, as well as *latria*, belongeth to God alone, Rom. 1. 9. Rom. 12. 18. R. 16. 18. conferr'd.

13. That all Christians are to pray unto God in their own native language, R. 14. 11.

14. That we have not of our selves, in the state of corruption, free will unto good, Rom. 7. 18, &c. Rom. 9. 16.

15. That *Concupiscence* in the regenerate, is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not confer grace *ex opere operato*, but sign and seal that it is conferred already unto us, Rom 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Christian may in this life be assured of his salvation, Rom. 8. 9, 16, 35, &c.

18. That no man in this life, since *Adams fall*, can perfectly fulfil the Commandments

ments of God, *Rom. 7. 10, &c. Rom. 3. 19, &c. Rom. 11. 32.*

19. That to place Religion in the difference of meats and days, is superstition, *Rom. 14. 3, 5, 6, 17, 23.*

20. That the imputed righteousness of Christ, is that only that makes us just before God, *Rom. 4. 9, 17, 23.*

21. That Christ's flesh was made of the Seed of David, by Incarnation; not of a Wafer Cake, by Transubstantiation, *Rom. 1. 3.*

22. That all true Christians are Saints, and not those whom the Pope only doth canonize, *Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.*

23. That *Ipsa*, Christ, the God of peace: and not *Ipsa*, the Woman, should bruise the Serpent's head, *Rom. 16. 20.*

24. That every soul must of conscience be subject, and pay Tribute to the Higher powers, that is, the Magistrates which bear the Sword, *Rom. 13. 1, 2, &c.* and therefore the Pope and all Prelates must be subject to their Emperors, Kings, and Magistrates, unless they will bring damnation upon their souls, as Traitors, that resist God and his Ordinance, *Rom. 13. 2.*

25. That Paul (not Peter) was ordained by the grace of God, to be Chief Apostle of the Gentiles, and consequently of Rome, the chief City of the Gentiles, * *Rom. 15. 15, 16, 19, 20, &c. Rom. 11. 14. Rom. 16. 4.*

26. That the Church of Rome may err, and fall away from the true Faith, as well as

* It seems by *Rom. 15. 20.* 29. and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his helpers, *v. 3. 9. kinsmen, v. 7. 13. fellow-prisoners, v. 7.* the first fruits of *Achaiah*, where he had preached, *v. 7.* all familiar to him, and to *Tertius*, who writ the Epistle, *v. 22.* And therefore they came so joyfully to meet Paul at *Appii forum*, hearing that he was coming towards Rome, *Act. 28. 15.*

the Church of Jerusalem, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points, clean contrary to that which the Apostle taught the Primitive Romans, let God and this Epistle judge betwixt them and us, whether of us both stands in the true ancient Catholick Faith, which the Apostle taught the old Romans? And whether we have not done well to depart from them, so far as they have departed from the Apostles Doctrine? And whether it be not better to return to St. Paul's Truth, than still to continue in Rome's Error? And if this be true, then let Jesuits and Seminary Priests take heed and fear, lest it be not faith, but faction; not truth, but treason; not Religion, but Rebellion, beginning at Tiber, and ending at Tyburn, which is the cause of their deaths. And being sent from a troublesome Apostatical See, rather than from a peaceable Apostolical Seat, because they cannot be suffered to periwade Subjects to break their Oaths, and to withdraw their Allegiance from their Sovereign, to raise Rebellion, to move Invasion, to stab and poyson Queens, to kill and murder Kings, to blow up whole States with Gun-powder; they desperately cast away their own bodies to be hanged & quartered; and (their souls saved, if they belong to God) I wish such honour to all his Saints that sends them. And I have just cause to fear

fear, that the miracles of ^a *Lipsius's Two Ladies*, *Blunstone's Boy*, *Garnet's Straw*, and the *Maid's fiery Apron*, will not suffice to clear that these men are not *Murderers* of themselves, rather than *Martyrs of Christ*.

And with what conscience can any *Papist* count *Garnet* a *Martyr*; when his own conscience forced him to confess, that it was for *Treason*, and not for *Religion* that he died? But if the *Priests* of such a *Gunpowder Gospel* be *Martyrs*, I marvel who are *Murderers*? if they be *Saints*, who are *Scythians*? & who are *Canibals*, if they be *Catholics*?

But leaving these, if they will be filthy to their filchiness still, let us (to whose fidelity the Lord hath committed his true faith, as a precious * *depositum*) pray unto God, that we may lead a holy life, answerable to our holy faith in piety to *Christ*, and obedience to our King; that if our Saviour shall ever count us * *worthy that honour to suffer Martyrdom* for his Gospel's sake: be it by open burning at the stake, as in *Q Mary's days*; or by secret-murdering, as in the *Inquisition-house*; or by outrageous massaering, as in the *Parisians Mattens*; in being blown up with Gun-powder, as was intended in the *Parliament-House*: we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailty, and to defend his cause: as that we may seal with our deaths the evangelical truth which we have professed in our lives. That in the days of our lives we may be a *blessed* by his word in the day of Death, be blessed in the Lord,

V 5

and

* Ut Alexar-
dri causa iis
qui illam sci-
re cupiunt
pateliar: ju-
dicatus est E-
phesi ab Æ-
milio Fronti-
no Proconsu-
le non pro-
pter professi-
onis nomen,
sed propter
perpetrata la-
trocinia, cum
jam esset, pre-
varicator (&
proditur) Eu-
s. b. Hist. Ec-
cles. lib. 5. cap.
18.

* 1 Tim. 6. 20.

Prov. 24. 21

1 Pet. 2. 17.

* Act. 5. 41.

* Luk. 11. 28.

Rev. 14. 13.

b Mat. 25. 31. and in the day of judgment be the ^b blessed
** Rev. 22. 20.* of his Father, ^{*} Even so grant, Lord Jesus.
 Amen.

*A Divine Colloquy betwixt the Soul and her
 Saviour, concerning the effectual merits of
 his dolorous Passion.*

Soul.

Lord, wherefore didst thou wash thy Dis-
 ciples feet? *Christ,* To teach thee
 how thou shouldest prepare thy self to
 come to my Supper.

b Joh. 13. 14. S. Lord, why would'st thou wash them ^b
 thy self? C. To teach thee humility, if
 thou wilt be my Disciple.

c Luk. 22. 19. S. Lord, wherefore didst thou before thy
 death ^c institute thy last Supper? C. That
 thou mightest the better remember my
 death, and be assured that all the merits
 thereof are thine.

d Joh. 18. 2. S. Lord, wherefore would'st thou go to such
 a place, where ^d Judas knew to find thee? C.
 That thou mightest know that I went as
 willingly to suffer for thy sin, as ever thou
 wentest to any place to commit a sin.

a Joh. 18. 1. S. Lord, wherefore would'st thou begin thy
b Gen. 3. 3. passion in a ^a Garden? C. Because that in a ^b
 Garden thy sin took first beginning.

c Mat. 26. 40. S. Lord, wherefore did thy three select Di-
d Isa. 63. 5. sciples ^c fall so fast asleep, when thou beganst
 to fall into thy agony? To shew, that I ^d alone
 wrought the work of thy Redemption.

e Mat. 26. 4. S. Lord, why were there so many ^e plots
 and snares laid for thee? C. That I might
 make thee to escape all the snares of thy
Psal. 124. 7. Ghostly Hunter:

S. Lord

S. Lord, why wouldst thou suffer Judas (betraying thee) to kiss thee? C. That by enduring the words of dissembling lips, I might there begin to expiate sin, where Satan first brought it into the world.

Mat. 26. 49.

S. Lord, why wouldst thou be sold for thirty pieces of silver? C. That I might free thee from perpetual bondage.

Gen. 3. 4. 5

Mat. 27. 3.

S. Lord, why didst thou pray with such strong crying and tears? C. That I might quench the fury of God's Justice, which was so fiercely kindled against thee.

Mat. 26. 39.

Heb. 5. 7.

S. Lord, why wast thou so afraid, and cast into such an Agony? C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

Luk. 22. 44.

S. Lord, Wherefore didst thou pray so oft, and so earnestly, that the cup might pass from thee? C. That thou mightest perceive the horror of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee.

Mat. 26. 39.

42. 44.

Gal. 3. 13.

S. Lord, wherefore didst thou after thy wish, submit thy will unto the will of thy Father? C. To teach thee what thou shouldst do in all thy afflictions: and how willingly thou shouldst yield to bear with patience that Cross, which thou seest to come from the just hand of thy heavenly Father?

Luk. 22. 42.

S. Lord, wherefore didst thou sweat such drops of water and blood? C. That I might cleanse thee from thy stains and bloody spots.

Luk. 22. 44.

S. Lord, why wouldst thou be taken, when thou mightest have escaped thine Enemies?

Luk. 22. 54.

O. That

Mat. 5. 25.

4 Mat. 22. 13.

6 Mat. 26. 56.

C. That thy spiritual enemies should not take thee, and cast thee into the prison of utter darkness.

S. Lord, wherefore wouldst thou be forsaken of all thy Disciples? C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

Joh. 18. 8.

S. Lord, wherefore wouldst thou stand to be apprehended alone? C. To shew thee, that my love of thy salvation was more than the love of all my Disciples.

Mark 14. 51, 52.

S. Lord, wherefore was the young man caught by the Soldiers, and unstript of his Linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the High Priest?

C. To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands, all my Disciples, who otherwise had been worse handled by them, than was that young man.

Mat. 27. 2.

S. Lord, wherefore wouldst thou be bound?

C. That I might loose the cords of thine iniquities.

Luk. 22. 57, 58, 60.

S. Lord, why wast thou denied of Peter?

C. That I might confess thee before my Father, and thou mightest learn, that there is no trust in man, and that salvation proceeds of my meer mercy.

Mat. 26. 74, 75.

S. Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a Cock?

C. That none should despise the means which God hath appointed for their conversion, tho they seem never so mean.

Luk. 22. 61.

S. Lord, wherefore didst thou at the Cock-crowing turn and look upon Peter?

C. Be-

C. Because thou mightest know, that without the help of my *grace* no means can turn a sinner unto God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe? C. That thou might'st perceive that it was I that did away thy scarlet sins.

S. Lord, wherefore wouldst thou be crown'd with thorns? C. That by wearing thorns, the first fruits of the Curse, it might appear, that it is I which take away the sins and curse of the world, and crown thee with the ^a Crown of life and glory.

S. Lord, why was a ^breed put into thy hand? C. That it might appear that I came not to ^c break the bruised reed.

S. Lord, wherefore wast thou ^dmocked of the Jews? C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistines did Sampson.

S. Lord, wherefore wouldst thou have thy blessed face defiled with ^e spittle? C. That I might cleanse thy face from the shame of sin.

S. Wherefore, Lord, were thine eyes hood-wink'd with a veil? C. That thy spiritual blindness being removed, thou mightest behold the face of my Father in Heaven.

S. Lord, wherefore did they ^a buffet thee, with fists, and beat thee with ^b staves? C. That thou mightest be freed from the strokes and tearings of infernal fiends.

S. Lord, wherefore wouldst thou be reviled? C. That God might speak peace unto thee by his Word and Spirit.

S. Lord, wherefore was thy ^c face disfigured with

Joh. 19. 5.

Isa. 1. 18.

Mat. 27. 29.

^a 1 Pet. 5. 4.

Rev. 2. 10.

^b Mat. 27. 29.

^c Mat. 12. 20.

^d Mat. 27. 29.

Judg. 16. 29.

^e Mat. 27. 30.

Mark 14. 65.

^a Mat. 26. 67.

^b Mat. 27. 30.

Mat. 27. 39.

^c Joh. 19. 3.

Isa. 50. 6.

dMat. 22. 30. *with blows and blood? C. That thy face might shine glorious as the ^d Angels in heaven.*

eJoh. 19. 1. *S. Lord, wherefore would'st thou be so cruelly & scourged? C. That thou mightest be freed from the sting of conscience, and whips of everlasting torments.*

Mark 15. 1. *S. Lord, wherefore would'st thou be arraigned at Pilate's Bar? C. That thou mightest at the last day be acquitted before my judgment-seat.*

Luk. 23. 2. *S. Lord, wherefore would'st thou be falsely accused? C. That thou should'st not be justly condemned.*

Mat. 27. 2. *S. Lord, wherefore w^oldst thou turned over to be condemned by a strange Judge? C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.*

Joh. 19. 11. *S. Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above? C. That Antichrist, under pretence of being my Vicar, should not exalt himself above all ^a Principalities and Powers.*

4 Tit. 3. 1.
Rom. 13. 1.
1 Pet. 2. 13, 14.
6 Luk. 23. 1, 2.
Joh. 19. 13, &c.
* Note well
Rev. 11. 8.
and Rev. 17. 5, 6.
Joh. 19. 16.
Luk. 23. 24.
Rom. 8. 3.
Mat. 27. 24.
Joh. 19. 6.
S. Lord, why would'st thou suffer thy Passion under Pontius Pilate, being a Roman President to Cæsar of Rome? C. To shew, that the Cæsarian and Pontifician Polity of ^{} Rome, should chiefly persecute my Church, and crucifie me in my members.*

S. But why Lord wouldst thou be condemned? C. That the Law being condemned in me, thou mightest not be condemned by it.

S. But why w^oldst thou condemned seeing nothing could be proved against thee? C. That thou might'st know, that it was not for my fault, but for thine that I suffered. S.

S. Lord, wherefore wast thou led to suffer out of the city? C. That I might bring thee to rest in the heavenly City.

Mat. 27. 33.
Heb. 13. 12.

S. Lord, why did the Jews compel Simon of Cyrene, coming out of the field, to carry thy Cross? C. To shew the weakness whereunto the burden of thy sins brought me: and what must be every Christians case, which goeth out of the field of this world, toward the heavenly Jerusalem.

Luk. 23. 26.
Mat. 27. 32.

S. Lord, why wast thou unstripped of thy garments? C. That thou mightest see how I forsook all to redeem thee.

Joh. 19. 23.

S. Lord, wherefore wouldst thou be lift up upon a Cross? C. That I might lift thee up with me to heaven.

Luk. 23. 33.

S. Lord, wherefore didst thou hang upon a cursed tree? C. That I might satisfie for thy sin committed in eating the forbidden fruit of a Tree.

Ibid.

Gen. 2. 17.

S. Lord, wherefore wouldst thou hang between two thieves? C. That thou my dear soul mightst have place in the midst of heavenly Angels.

Luk. 23. 33.

S. Lord, wherefore were thy hands and feet nailed to the Cross? C. To enlarge thy hands to do the works of righteousness: and to set thy feet at liberty, to walk in the ways of Peace.

Psal. 22. 16.
Joh. 20. 25.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skulls? C. To assure thee that my death is life unto the dead.

Mat. 27. 33.

S. Lord, why did not the Soldiers divide thy seamless coat? C. To shew that my Church is one without rent of schism.

Joh. 19. 24.

S.

- Mat. 27. 34. S. Lord, wherefore didst thou taste Vinegar and Gall? C. That thou mightest eat the bread of Angels, and drink the water of life.
- John 19. 30. S. Lord, why saidst thou upon the Cross, It is finished? C. That thou mightest know, that by my death the ^a Law was fulfilled, and thy redemption effected.
- ^a Rom. 10. 4. S. Lord, why didst thou cry out upon the Cross,
- ^b 2 Cor. 3. 13. ^b my God, my God, why hast thou forsaken me? C. Lest thou being forsaken of God, shouldst have been driven to cry in the pains of Hell, Wo and alas for evermore.
- ^c Mat. 27. 45. S. Lord, wherefore was there such a general ^c darkness when thou didst suffer and cry out on the Cross? C. That thou mightest see an Image of those hellish pains which I suffered, to deliver thee from the endless pains of Hell, and everlasting chains of darkness.
- 2 Pet. 2. 4. S. Lord, why wouldst thou have thine
- Jude v. 6. arms nailed abroad? C. That I might embrace thee more lovingly, my sweet Soul.
- ^a Luk. 23. 43. S. Lord, why did the Thief, that ^a never wrought good before, obtain Paradise upon so short repentance? C. That thou maist see the power of my death to forgive them that repent, that no sinner needs despair.
- Luk. 23. 39. S. Lord, why did not the other thief which
- Rom. 9. 18. hanged as near thee, obtain the like mercy? C. Because I leave whom I will, to harden themselves in their lewdness, to destruction, that all should fear, and none presume.
- Mat. 27. 50. S. Lord, wherefore didst thou cry with such
- John 10. 18. a loud and strong voice in yielding up the ghost? C. That it might appear that no man took my life from me, but that I laid it down of my self.
- S. Lord

S. Lord, wherefore didst thou commend thy soul into thy Father's hands? C. To teach thee what thou should'st do, being to * depart this life.

Luk. 23. 46.

* Joh. 13. 1.

S. Lord, wherefore did the veil of the Temple rent in twain at thy death? C. To shew that the Levitical Law should be no longer a ^a partition-wall between Jews and Gentiles, and that the way to Heaven is now open to all believers.

Mat. 27. 51.

^a Eph. 2. 14.
Heb. 10. 19, 20.

S. Lord, wherefore did the ^b earthquake, and the Stones cleave at thy Death? C. For horror to bear her Lord dying: and to upbraid the cruel hardness of sinners hearts.

^b Mat. 27. 51.

S. Lord, wherefore did not the Soldiers break thy Legs, as they did the thieves who hanged at thy right and left hand? C. That thou mightest know, that they had not power to do any more unto me than the Scripture had foretold that they should do, and I should suffer to save thee.

Exod. 12. 46.

Joh. 19. 33.

Joh. 19. 34.

^a There is about mans heart a skin called *Pericardium*, containing water, which cools and moistens the heart, lest it should be scorched with continual motion. This skin once pierced, man cannot live.

Columb. Anatom. l. 7.

Horst. de nat. huma. l. 1.

exerc. 8. q. 5.

* 1 Joh. 5. 6.

S. Lord, wherefore was thy side opened with a Spear? C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious side blood and water? C. To assure thee, that I was slain indeed, seeing my heart-blood gushed out, and the ^a water which compassed my heart, flowed forth after it, which once spilt, man must needs die.

S. Lord, wherefore ran the blood first by * it self, and the water afterwards by it self, out of thy blessed wound? C. To assure thee of two things: 1. That by my blood-shedding Justification and Sanctification were effected

cted to save thee. Secondly, that my Spirit by the conscionable use of the water in Baptism, and blood in the Eucharist, will effect in thee righteousness and holiness, by which thou shalt glorifie me.

6 Mat. 27. 52. S. Lord, wherefore did the ^b graves open at thy death? C. To signifie, that Death, by my death, had now received his deaths wound, and was overcome.

Mat. 27. 60. S. Lord, wherefore would'st thou be buried? C. That thy sins might never rise up to judgment against thee.

Mat. 27. 57. S. Lord, wherefore would'st thou be buried
Joh. 19. 39, 40 by two such honourable Senators, as Nicodemus and Joseph of Arimathea? C. That the Truth of my Death (the Cause of thy life) might more evidently appear unto all.

Joh. 19. 41. S. Lord, wherefore wast thou buried in a new
Mat. 27. 60. Sepulchre, wherein was never man laid before? C. That it might appear that I, and not another arose; and that by my own power, not by anothers vertue; like him who revived at the touching of Elisha's bones.

2 Kin. 13. 21. S. Lord, wherefore didst thou raise up thy
Mat. 28. 6. body again? C. That thou maist be assured that thy sins are discharged, and that thou art justified.

Mat. 27. 52, S. Lord, wherefore did so many bodies of
53. thy Saints (which slept) arise at thy Resur-
Act. 17. 31. rection? C. To give an assurance, that all the Saints shall arise, by the vertue of my Resurrection at the last day.

Psal. 116. 12. S. Lord, what shall I render unto thee for
Gal. 6. 17. all these benefits? C. Love thy Creator, and become a new creature.

The Souls Soliloquy, ravished in contemplation of the Passion of our Lord.

WHAT hadst thou done, O my sweet Saviour, and ever blessed Redeemer, that thou wast thus betrayed of Judas, sold of the Jews, apprehended as a Malefactor, and led bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldst be thus openly arraigned, accused falsely, and unjustly condemned before Annas and Caiaphas, the Jewish Priests, at the judgment-seat of Pilate, the Roman President? What was thine offence? or to whom didst thou ever wrong? that thou shouldst be thus pitifully scourged with whips, crowned with thorns, scoffed with flouts, reviled with words, buffeted with fists, and beaten with staves? O Lord, what didst thou deserve to have thy blessed face spit upon, and covered as it were with shame? to have thy Garments parted, thy hands and feet nailed to the Cross? To be lifted up upon the cursed Tree, to be crucified among Thieves, and made to taste Gall and Vinegar: and in thy deadly extremity, to endure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea, to have thy innocent heart pierced with a cruel spear, and thy precious blood to be spilt before thy blessed mothers eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amazed but to think upon it! I enquire for thine offence, but I can find none in thee; no, not so much as *guile to have*

Mat. 27. 19.

have been found in thy mouth. Thy enemies are challenged, and none of them dare rebuke thee of sin; thy accusers (that are suborn'd) agree not in their witness, the Judge that condemns thee, openly cleareth thy innocency, his wife sends him word she was warned in a dream that thou wast a just man, and therefore should take heed of doing injustice unto thee. The Centurion that executed thee, confessed thee of a truth to be both a just man, and the very Son of God. The thief that hanged with thee justifieth thee, that thou hast done nothing amiss. What is the cause then, O Lord, of this thy cruel ignominy, passion, and death? I, O Lord, I am the cause of these thy sorrows, my sins wrought thy shame, my iniquities are the occasion of thy injuries. I have committed the fault, and thou art plagued for the offence; I am guilty, and thou art arraigned; I committed the sin, and thou suffer'st the death; I have done the crime, & thou hangedst on the Cross: Oh the deepness of Gods love! Oh the wonderful disposition of heavenly grace! Oh the unmeasurable measure of divine mercy! the wicked transgresseth, & the just is punished, the guilty is let escape, and the innocent is arraigned; the malefactor is acquitted, and the harmless condemned: what the evil man deserveth, the good man suffereth; the servant doth the fault, the master endures the strokes. What shall I say? Man sinneth, and God dieth. O Son of God! who can sufficiently express thy love, or commend thy pity, or extol thy praise? I was proud

proud, & thou art humbled; I was disobedient, and thou becam'st obedient; I did eat the forbidden fruit, & thou didst hang on the cursed tree; I plaid the glutton, and thou didst fast; evil concupiscence drew me to eat the pleasant apple, & perfect charity led thee to drink of the bitter cup; I assayed the sweetness of the fruit, and thou didst taste the bitterness of the gall. Foolish Eve smiled when I laughed; but blessed Mary wept when thy heart bled & died. O my God, here I see thy goodness and my badness, thy justice & my injustice, the impiety of my flesh, and the piety of thy nature. And now, O blessed Lord, thou hast endured all this for my sake; what shall I render unto thee for all thy benefits bestowed upon me a sinful soul? Indeed, Lord, I acknowledge, that I owe thee already for my creation more than I am able to pay: for I am in that respect bound, with all my powers and affections to love and adore thee. If I owed my self unto thee for giving me my self in my creation, what shall I now render to thee for giving thy self for me to so cruel a death, to procure my Redemption? Great was the benefit that thou wouldest create me of nothing: but what tongue can express the greatness of this grace, that thou didst redeem me with so dear a price when I was worse than nothing? Surely, Lord, if I cannot pay the thanks I owe thee (and who can pay thee, who bestowed thy graces without respect of merit or regard of measure?) it is the abundance of thy blessings that makes me such a bankrupt, that I am so far

far unable to pay the *principal*, that I cannot possibly pay so much as the *interest* of thy love.

But, O my Lord, thou knowest, that since the loss of thine image (by the fall of my first unhappy Parents) I cannot love thee with all my might, and mind, as I should: therefore as thou didst first cast thy love upon me, when I was a *child of wrath*, and a lump of the lost and condemned world; so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved, yet I may endeavour to repay thee in such a *manner*, as thou vouchsafest to accept in *mercy*: that I may in *truth* of heart love my neighbour for *thy sake*, and love thee above all, for *thine own sake*. Let nothing be *pleasant* unto me, but that which is *pleasing* unto thee. And I sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with *thine own* most precious blood, O Lord, let me never forget thine infinite love, and this unspeakable benefit of my *redemption*: without which, it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit; suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy Son, to speak a few words in the *ears* of my Lord. If thou, O Father, despisest me for mine iniquities, as I have deserved; yet be merciful unto me for the *merits* of thy Son, who

so

so much for me hath suffered. What if thou seest nothing in me but *miser*y, which might move *anger* and *passion*? Yet behold the *merits* of thy Son, and thou shalt see enough to move thee to *mercy* and *compassion*. Behold the *mystery* of his *incarnation*, and remit the *miser*y of my *transgression*. And as oft as the *wounds* of thy Son appear in thy sight; O, let the *woes* of my *sins* be hid from thy *presence*. As oft as the *redness* of his *blood* glisters in thine eyes, O let the *guiltiness* of my *sins* be blotted out of thy *Book*. The *wantonness* of my *flesh* provoked thee unto *wrath*, O let the *chastity* of his *flesh* persuade thee to *mercy*: that as my *flesh* seduced me to *sin*, so his *flesh* may reduce me unto thy *favour*. My *disobedience* hath deserved a great *revenge*, but his *obedience* merits a greater weight of *mercy*: for what can man deserve to suffer, which God, made man, cannot merit to have forgiven? When I consider the *greatness* of thy *passion*, then do I see the *trueness* of that saying: That Christ came into the world to save the *chiefest* sinners. Darest thou, O Cain, say that thy *sins* are greater than may be forgiven? Thou liest like a *murderer*; the *mercies* of one Christ are able to forgive a world of Cains, if they'l believe & repent. The *sins* of all sinners are *finite*, the *mercies* of God are *infinite*. Therefore, O Father, for the *death* and *passions* sake, which thy Son Jesus Christ hath suffer'd for me, & I have now remembered to thee, pardon and forgive thou unto me all my *sins*, & deliver me from the *curse* & *vengeance* which they have justly deserved, & through his *merits*,

merits make me, O Lord, a partaker of thy mercy. It is thy mercy that I have earnestly knock for: neither shall mine importunity cease to call and knock, with the man that would borrow the loaves, until thou arise, and open unto me thy gates of grace. And if thou wilt not bestow on me thy loaves, yet, O Lord, deny me not the crumbs of thy mercy, and those shall suffice thy hungry hand-maid. And seeing thou requirest nothing for thy benefits, but that I love thee in the truth of my inward heart (whereof a new creature is the truest outward testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such: create in me, O Christ, a new heart, and renew in me a right spirit, and then thou shalt see how (mortifying old Adam, and his corrupt lust) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners, with new words, and new works, to the glory of thy Name, and the winning other sinful souls unto thy Faith, by my devout example. Keep me for ever, O my Saviour, from the torments of hell, and tyranny of the Devil. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus, into thy Kingdom. Receive me into that joyfull Paradise, which thou didst promise to the penitent thief, which at his last gasp upon the cross so devoutly begg'd thy mercy and admission into thy Kingdom. Grant this, O Christ, for thy own Names sake, to whom (as is most due) I ascribe all glory and honour, praise and dominion, both now and for ever. Amen.

